

Tauheed Ke Masaael

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Contents

Aghaaz	4
Ab Shirk ki mazammat mein chand ahadees mulaaheza ho'n.....	6
Aqeeda e Tauheed Ki Wazaahat	7
Tauheed e Zaat.....	9
Tauheed e Ibaadat	10
Tauheed e Sifaat	12
Aqeeda e Tauheed Banee Nau e Insan Ke Liye Sabse Badi Rahmat Hai	14
Isteqaamat aur Saabit Qadmi:.....	15
Izzat e Nafs Aur Khudi Ka Tahaffuz	16
Masaawaat aur Adl Ijtemaai:.....	16
Roohaani Sukoon.....	17
Aqeeda Shirk Banee Nau Insan Ke Liye Sabse Badi Laanat Hai.....	18
Islami Inquilab Aur Aqeedah Tauheed	20
Shirk Ke Baare Mein Chand Ahem Mabaahes.....	26
Mushrikeen Allah Ta'ala ko jaante aur Maante The	26
Mushrikeen Apne Ma'abudo'n Ke Ikhteyaraat Aqtaai Samajhte The.....	26
Quran e Majeed ki istelah Min Doonillah se kya murad hai?	27
Mushrikeen e Arab Ke Maraasim e Uboodiyat Kya The?	28
Kalmago bhi mushrik ho sakta hai	29
Aqsaam e Shirk.....	29
Mushrikeen Ke Dalaael Aur Unka Tajziya	30
Pehli Daleel Aur Uska Tajziya:	30
Doosri Daleel Aur Uska Tajziya:	34
Teesri Daleel Aur Uska Tajzia:	38
Asbaab e Shirk.....	41
Jahaalat:	41
Hamare Sanam Kade:.....	42
Deen e Qhaanqaahi:.....	44
Pakistan Mein Saal Bhar Mein Munaqqid Hone Waale Urso'n Ki Tafseel	46
Falsafa Wahdat al Wujood, Wahdat ush Shuhood aur Hulool:.....	48
Risaalat.....	51
Quran o Hadees.....	51
Ibaadat Aur Riyaazat.....	51
Jaza Aur Saza	52
Karamaat.....	53
Baatiniyat.....	54

Hind o Paak Ka Qadeem Tareen Mazhab - Hindumat	55
Hindu Mazhab Mein Ibaadat aur Riyaazat Ke Tareeqe	56
Hindu Buzurgo'n Ke Maa-fauq ul Fitrat Ikhteyaraat	57
Hindu Buzurgo'n Ki Baaz Karaamaat	57
Hukumraan Tabqa	59
Pas Che Baaed Kurd?	61
An Niyyah - Niyyat Ke Masaael	62
Fazal Allah Ta'ala Tauheed - Tauheed Ki Fazeelat	63
Ehmiyatut Tauheed - Tauheed Ki Ehmiyat	67
At Tauheed Fee Dhau al Quran - Tauheed Quran e Majeed Ki Raushni Mein	69
Ta'areef ut Tauheed wa Anwa'a - Tauheed Ki Taareef Aur Uski Aqsaam	73
At Tauheed Fiz Zaat - Tauheed e Zaat	74
At Tauheed Fil Ibaadah - Tauheed Ibaadat	76
At Tauheed Fis Sifaat - Tauheed Sifaat	81
Tauheed e Sifaat Ke Baare Mein Shirkiya Umoor	89
Ta'areef ush Shirk wa Anwaau - Shirk Ki Taareef Aur Uski Aqsaam	90
Ash Shirk Fidh Dhau Al Quran - Shirk Quran e Majeed Ki Raushni Mein	91
Malaaeka	94
Ambiya o Rusul	94
Ash Shirk Fidh Dhau As Sunnah - Shirk Sunnat Ki Raushni Mein	97
Ash Shirk ul Asghar - Shirk Asghar Ke Masaael	100
Al Ahadees ud Dhaeefatu wal Mauzooa'ah - Zaeef Aur Mauzoo Ahadees	102
Hamaari Daawat Ye Hai Ke!	104

Aghaaz

Aye Duniya Ke Logo! Aao Ek Aise Kalime Ki Taraf Jo
Hamare Aur Tumhare Darmiyar Mushtarik Hai.¹

تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ.

Israel ke beto! Tumhara imaan hai ke Hazrat Uzair عليه السلام Allah Ta'ala ke bete the aur ye bhi tasleem karte ho ke unhe'n maut aai. Kabhi tumne ghaur kiya hai ke Allah Ta'ala ki zaat *Hai aur Qayyum* hai aurke bete mein bhi ye sifaat honi chaahiye thee. To phir Hazrat Uzair عليه السلام ko maut kyou'n aai? Jise maut aae wo Allah Ta'ala ka beta kaise ho sakta hai?

Aye Isa ibne Mariyam عليه السلام ke hawaariyo! Tumhara imaan hai ke Isa ibne Mariyam عليه السلام Allah Ta'ala ke bete hain aur ye bhi tasleem karte ho ke Isa ibne Mariyam عليه السلام sooli diye gae, kabhi tumne ghaur kiya ke Allah Ta'ala to zabardast quwwat waala aur har ek par ghalib hai phir iska beta itna kamzor aur bebas kyou'n tha ke sooli par chada diya gaya. Jo sooli par chada diya gay, wo khuda ka beta kaise ho sakta hai?

Aye Hindumat ke paerukaaro! Tumhara imaan hai ke duniya mein 33 crore bhagwan hai, har aadmi apna apna bhagwan alag rakhta hai, goya har aadmi ka apna bhagwan hai jo iski hajate'n aur murade'n poori karne par qaadir hai, jabke baaqi 32,99,99,999 bhagwan iski zarurate'n poori karne se aajiz hain. Kabhi tumne ghaur kiya ke 32,99,99,999 bhagwan aajiz aur bebas hain. To phir unhe'n mein se ek bhagwan hajate'n aur muraade'n poori karne par kaise qaadir ho sakta hai?

Aye budhmath ke maan-ne waalo! Tumhara imaan hai ke Gautam Budh alamgeer sacchai ki talash mein baras-ha-baras maidano, jungle aur sehraao mein phirta raha. Kabhi tumne ghaur kiya ke jo shakhs khud ek alamgeer sacchai ki talash mein taweel muddat tak sargarda'n raha, wo khud alamgeer sacchai kaise ban sakta hai?

Aye Aimma Maasumeen ke maan-ne waalo! Tumhara imaan hai ke kaaenaat ka zarra zarra Imam ke hukum o iqtadaar ke aagey sar-nagu'n² hai aur ye dawa bhi rakhte ho ke ahle bait par jo musibat aur aafat aai wo Abu Bakr رضي الله عنه aur Umar رضي الله عنه ki wajah se aai kabhi tumne ghaur kiya ke jis par aafat aur musibat aajaee wo kaaenaat ke zarre ka haakim aur mukhtadir e aala kaise ban sakta hai?

Aye Buzurgaan e deen aur auliya e ikram ke maan-ne waalo! Tumhara imaan hai ke Ali Hajweri رضي الله عنه khazaane ataa karte hain. Khwaja Moinuddin Chishti رحمته الله toofano'n se najaat bakhshate hain. Abdul Qaadir Jeelani رحمته الله masaaeb aur mushkilaat door karte hain, Imam Bari Khoti qismate'n khari karte hain aur Sultan Baahu رحمته الله aulad se nawazte hain. Kabhi tumne ghaur kiya jab Ali Hajweri رحمته الله nahi the to khazane kaun ataa karta tha, jab Moinuddin Chishti رحمته الله nahi the to toofano'n se najaat kaun bakhshata tha, jab Abdul Qaadir Jeelani رحمته الله nahi the to masaaeb aur mushkilaat kaun door kart tha, jab Imam Bari Khoti رحمته الله nahi the to khoti qismate'n kaun khari karta tha, jab Sultan Baahu رحمته الله nahi the to aulad kaun deta tha?

Aye Duniya ke Logo! Meri baat zara ghaur se suno.

Allah Ta'ala ki nazil karda talimaat mein tazaad kabhi nahi ho sakta, lekin tumhare aqaaed o ifkaar mein maujood tazaad is baat ka suboot hai ke ye aqaaed o ifkaar Allah Ta'ala ki taraf se nazil karda nahi hain.

To phir.....! Aye duniya ke logo! Aao ek aise kalima ki taraf

- Jiski talimaat mein koi tazaad nahi.
- Jo bani nau e insani ki rooh ko asoodgi aur jism ko azaadi bakhshata hai.
- Jo bani nau e insan ko ehteraam, izzat aur azmat ataa karta hai.
- Jo bani nau e insan ko aman o salamati, adl o insaaf, masawaat o hurriyat, akhuwwat o mohabbat jaisi aala iqdaar ki zamaanat deta hai.
- Jo bani nau e insan ko Jahannam ki aag se najaat dilaata hai. Wo ek kalima hai

لَا إِلَهَ إِلَّا اللَّهُ Allah Ke Siwa Koi Ilaah Nahi!

¹ Surah Aale Imran 3: 64

² (T: Sar ke bal, aundha)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْأَمِينِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ... أَمَّا بَعْدُ:

Alhamdulillah Rabbil A'alameen wa Salaatu wa Salaamu A'ala Rasoolihil Ameen wal A'aqibatu lil Muttaqeen. Amma Ba'ad:

Qiyaamat ke roz insan ki najaat ka inhesaar 2 baato par hoga 1. Imaan aur 2. Amal e Saaleh. Imaan se muraad hai Allah Ta'ala ki zaat par imaan, risaalat aur aakhirat par imaan, farishto aur kitabo'n par imaan, acchi ya buri taqdeer par imaan. Rasool Allah ﷺ ka irshad mubaarak hai: Imaan ki 70 shaakhe'n hain unme se sabse afzal **Laa Ilaaha Illallah** kehna³ yaane imaan ki buniyad kalima e tauheed hai.

Amaal e saaleha se murad wo amaal hain jo Sunnat e Rasool ﷺ ke mutaabiq hoo'n, bilaa shuba najaat e ukhravi ke liye amaal e saaleha bohut ehmiyat rakhte hain, lekin aqeeda e tauheed aur amaal e saaleha dono mein se aqeeda e tauheed ki ehmiyat kahee'n ziyaada hai.

Qiyaamat ke roz aqeeda e tauheed ki maujoodgi mein amaal ki kotahiyo'n aur laghzisho'n ki moaafi to ho sakti hai, lekin aqeede mein bigaad (kaafiraana, mushrikaana, ya tauheed mein shirk ki aamezish) ki soorat mein zameen o asmaan ki wusato'n ke baraabar saaleh amaal bhi bekar o a'abas⁴ saabit ho'nge. Surah Aale Imran mein Allah Ta'ala farmata hai ke kaafir log agar rooe zameen ke baraabar bhi sona sadqa kare'n to imaan laae baghair inka ye saleh amal Allah Ta'ala ke yaha'n qubool nahi hoga.

Irshad baari ta'ala hai:

Jin Logo'n Ne Kufr Ikhteyar Kiya Aur Kuft Hi Ki Haalat Mein Mare Inme Se Koi Agar (Apne Aapko Sazaa Se Bachaane Ke Liye) Rooe Zameen Bhar Kar Bhi Sona Fidya Mein De To Ise Qubool Na Kiya Jaaega. Aise Logo'n Ke Liye Dardnaak Azaab Hai Aur Aise Logo'n Ke Liye Koi Madadgaar Nahi Hoga.⁵

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلٌّ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ

Goya naa sirf ye ke unke nek amal zaaya ho'nge balke aqeeda e kufr ki wajah se unhe'n dardnaak azaab bhi diya jaaega aur koi unki madad ya sifaarish bhi nahi kar sakega.

Surah Anaam mein Ambiya Ikram ki muqaddas jamaat Hazrat Ibrahim عليه السلام, Hazrat Ishaq عليه السلام, Hazrat Yaqoob عليه السلام, Hazrat Nuh عليه السلام, Hazrat Dawood عليه السلام, Hazrat Sulaiman عليه السلام, Hazrat Ayyub عليه السلام, Hazrat Yusuf عليه السلام, Hazrat Musa عليه السلام, Hazrat Harun عليه السلام, Hazrat Zakariya عليه السلام, Hazrat Yahya عليه السلام, Hazrat Ismail عليه السلام, Hazrat Yunus عليه السلام aur Hazrat Lut عليه السلام ka zikar e khair karne ke baad Allah Ta'ala ne farmaya:

Agar Kahee'n Un Logo'n Ne Shirk Kiya Hota To Unke Bhi Sab (nek) Amaal Zaaya Ho Jaate.

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

Shirk Ki mazammat mein Quran Majeed ki baaz deegar ayaat mulaaheza ho'n:

Aye Nabi ﷺ Tumhari Taraf Aur Tumse Pehle Guzre Hue Tamaam Ambiya Ki Taraf Ye Wahee Bheji Jaa Chuki Hai Ke Tumne Shirk Kiya To Tumhara Kiya Karaaya Amal Zaaya Ho Jaaega Aur Tum Khasaara Paane Waalo'n Mein Se Ho Jaaoge.⁶

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

³ Bukhari

⁴ T: Be-faaeda, fuzool, bekaar

⁵ Surah Aale Imran: 91

⁶ Surah Zumar: 65

Pas Aye Nabi ﷺ! Allah Ke Saath Kisi Doosre Ma'abood Ko Na Pookaro Warna Tum Bhi Sazaa Paane Waalo'n Mein Shamil Ho Jaaoge. ⁷

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ

Mazkoora baala dono ayato'n mein Allah Ta'ala ne apne mehboob paeghambar Sayyadul Mursaleen Hazrat Muhammad ﷺ ko mukhaatib karke bade faislakun aur do-tok andaz mein ye baat irshad farmadi hai ke shirk ka irtakaab agar tumne bhi kiya to naa sirf ye ke tumhare saare nek amaal zaaya kar diye jaae'nge, balke doosre mushrikeen ke saath Jahannam ka azaab bhi diya jaaega.

Surah Maaeda Mein irshad mubaarak hai:

Jisne Allah Ke Saath Shirk Kiya Ispar Allah Ne Jannat Haraam Kardi Hai Aur Uska Thikaana Jahannam Hai.⁸

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ

Surah Nisa ki ek ayat mein Allah Ta'ala farmata hai:

Allah Ta'ala Ke Yaha'n Shirk Ki Bakhshish Hi Nahi Iske Siwa Aur Sab Kuch Maaf Ho Sakta Hai, Jise Wo Maaf Karna Chaahe.⁹

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

In dono ayato'n se ye baat bilkul waazeh hai ke Allah Ta'ala ke yaha'n shirk naqaabil e moaafi gunah hai, shirk ke alaawa koi doosra gunah aisa nahi, jisey Allah Ta'ala ne naqaabil e moaafi qaraar diya ho ya jiske irtakaab par Jannat haraam kardi ho.

Surah Tauba mein Allah Ta'ala ne haalat e shirk mein marne walo'n ke liye bakhshish ki dua tak karne se mana farma diya hai, irshad hai:

Nabi Aur Ahle Imaan Ke Liye Jaaez Nahi Ke Wo Mushriko'n Ke Liye Maghfirat Ki Dua Kare'n, Chaahe Wo Unke Rishtedaar Hi Kyou'n Na Ho'n Jabke Inpar Ye Baat Waazeh Ho Chuki Hai Ke Wo Jahannami Hain.¹⁰

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

Ab Shirk ki mazammat mein chand ahadees mulaaheza ho'n.

1. Rasool Allah ﷺ ne Hazrat Ma'az ؓ ko 10 naseehate'n farmae'n, jin mein se sar e fehrist ye naseehat thee. Allah Ta'ala ke saath kisi ko shareek naa karna khwah qatal kar diye jao ya jalaa diye jao ¹¹
2. Aap ﷺ ne farmaya: 7 halaak karne waali cheezo'n se bacho 1. Allah Ta'ala ke saath shirk karna 2. Jaadu 3. Naahaq qatal karna 4. Yateem ka maal khaana 5. Sood khaana 6. Maidan e jung se bhagna 7. bholi bholi momin aurto'n par tohmat lagaana ¹²
3. Rasool Allah ﷺ ne farmaya: Allah Ta'ala us waqt tak bande ke gunah moaaf karte rehta hai, jab tak Allah Ta'ala aur bande ke darmiyan hijab waaqe naa ho. Sahaba ne arz kiya: ya Rasool Allah ﷺ hijab se kya murad hai? Aap ﷺ ne farmaya: hijaab ka matlab ye hai ke insan marte dam tak shirk mein muhtala rahe. ¹³

Mazkoora baala ayaat o ahadees se ye andaza lagaana mushkil nahike shirk hi wo gunah hai jiske nateeje mein insan ki halaakat aur barbaadi yaqeeni hai, chand misaale'n mulaaheza ho'n.

Ek aadmi Allah Ta'ala ke bargaah mein haazir hoga, jiske 99 daftar gunaho'n se pur ho'nge wo aadmi apne gunaho'n ki wajah se mayoos hoga.

⁷ Surah Shura: 213

⁸ Surah Maaeda: 72

⁹ Surah Nisa: 84 (T: Urdu pdf mein typing karte hue ghalati se 48 ki jagah 84 type ho gaya tha)

¹⁰ Surah Tauba: 113

¹¹ Musnad Ahmad

¹² Saheeh Muslim

¹³ Musnad Ahmad

Allah Ta'ala irshad farmaega, aaj kisi par zulm nahi hoga, tumhari ek neki bhi hamare paas hai, lehaza mizaan ki jagah chale jao.

Rasool Allah ﷺ ne farmaya: ke uske gunah tarazu ke ek paddle mein daal diye jaa'e aur neki doosre paddle mein, wo ek neki tamaam gunaho'n par bhari ho jaaegi. Wo ek neki *Ash Hadu Alla Ilaaha Illallahu wa Anna Muhammadan A'abduhu Wa Rasooluhu* hogi. ¹⁴

Ek boodha shakhs Rasool Allah ﷺ ki khidmat mein haazir hua aur arz kiya: Yaa Rasool Allah ﷺ! saari zindagi gunaho'n mein guzri hai koi gunah aisa nahi jiska irtekaab naa kiya ho roo e zameen ki saari makhlooq mein agar mere gunah taqseem kar diye jaa'e to sabko le doobe, kya meri tauba ki koi soorat hai?

Rasool Allah ﷺ ne poocha: kya Islam laae ho?

Usne arz kiya: *Ash Hadu Alla Ilaaha Illallahu wa Anna Muhammadan A'abduhu Wa Rasooluhu*

Aap ﷺ ne irshad farmaya: Jaa, Allah moaaf karne waala hai aur gunaho'n ko nekiyo'n mein badalne waala hai.

Usne arz kiya: kya mere saare gunah aur jurm moaaf ho jaa'e nge?

Aap ﷺ ne irshad farmaya: Haa'n tere saare gunah aur jurm moaaf ho jaa'e nge. ¹⁵

Ghaur farmaiye! Ek taraf Aap ﷺ ka haqeeqi chacha, jisne umar bhar deen ke maamle mein Aap ﷺ ki rifaakat ka haq adaa kiya, lekin aqeeda e tauheed par imaan naa laane ki wajah se Jahannam ka mustahiq tehre, doosri taraf ek ajnabi shakhs jiska Rasool Allah ﷺ se koi khooni rishta nahi aur wo khud apne bepanah gunaho'n ka eteraaf bhi kar raha hai, mahez aqeeda e tauheed par imaan le aane ki wajah se Jannat ka mustahiq thehra.

Is saari guftagu se ye nateeja nikalta hai ke qiyaamat ke din najaat ka tamaam tar daaromadaar insan ke aqeede par hoga, agar aqeeda kitab o sunnat ke mutaabiq khaalis tauheed par mabni hua to nek amaal qaabil e ajar o sawaab ho'nge aur gunah qaabil e bakhshish aur qaabil e moaafi ho'nge. Lekin, agar aqeeda e tauheed ke bajaaye shirk par mabni hua to rooe zameen ke baraabar nek amaal bhi namaqbool aur mardood ho'nge.

Aqeeda e Tauheed Ki Wazaahat

Tauheed ka maadda "Wahd" hai aur uske misdaar mein hai "Wahd" aur "Wahdah" ziyaada mashoor hain. Jiska matlab hai ke akela aur bemisaal hona. Waheed ya Wahd is hasti ko kehte hain jo apni zaat mein aur apni sifaat mein akeli aur be misaal ho. Wahd (وحد) ka و Hamza ء se badal kar Ahad احد bana hai. Yehi alfaz Surah Ikhlaas mein Allah Ta'ala ke liye istemaal hua hai. Jiska matlab hai ke Allah Ta'ala apni zaat aur sifaat mein akela aur bemisaal hai, koi doosra is jaisa nahi, jo iski zaat aur sifaat mein shareek ho.

1. Qiyaamat ke roz Ibrahim عليه السلام apne baap aazar ki bakhshish ke liye sifaarish kare'nge, to jawab mein Allah Ta'ala farmayega:

*Maine jannat kaafiro'n ke liye haraam kardi hai.*¹⁶

إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ

ye keh kar Ibrahim عليه السلام ki sifarish radd kardi jaaegi.

2. Rasool Allah ﷺ ke chacha Abu Taalib ke baare mein kaun nahi jaanta, ke unho'n ne Aap ﷺ ke be'esat e Mubarak ke baad har mushkil waqt mein badi jura-at aur isteqaamat ke saath Aap ﷺ ka saath diya. Quraish e Makkah ke zulm o sitam aur bepanaah dabao ke saamne aahini diwaar ban kar khade ho gae. Shoba e Abi Taalib ke ayyam e aseeri mein Aap ﷺ ka bharpoor saath diya. Abu Jahal waghaira ne Rasool Allah ﷺ ke qatl ka irada kiya to Banu Hashim aur Banu Muttalib ke naujawano'n ko ikattha karke Haram Shareef le gae aur Abu Jahal ko a'alal elan marne maarne ki dhamki di. Janab Abu Taalib zindagi bhar Rasool Allah ﷺ ka isi tarha saath dete rahe jis saal Abu Taalib ka inteqaal hua Rasool Allah ﷺ ne ise gham ka saal qaraar diya.

¹⁴ Sunan Tirmizi

¹⁵ Ibne Kaseer

¹⁶ Saheeh Bukhari

Rasool Allah ﷺ ke saath khooni talluq aur deeni muamilaat mein Aap ﷺ ki bharpoor himaayat ke bawajood sirf imaan naa laane ki wajah se Janab Abu Taalib Jahannam mein chale jaaen'ge. ¹⁷

3. Ek shakhs Abdullah bin Jada'an ke baare mein Rasool Allah ﷺ se poocha gaya: Wo silah rehmi karne waala aur logo'n ko khaana khilaane waala shakhs tha, kya iski ye nekiya'n qiyaamat ke roz iske kaam aae'ngi?

Aap ﷺ ne irshad farmaya: Nahi, kyou'nke usne umar bhar ek dafa bhi ye nahi kaha:

Aye mere Rabb! Qiyaamat ke roz mere gunah moaaf farmana. ¹⁸

رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ

Mazkoora baala haqaaeq se ye baat bilkul waazeh hai ke aqeeda e tauheed ke baghair nek aur saleh amaal Allah Ta'ala ke yahan zarra baraabar ajar o sawab ke mustahiq nahi samjhe jaaen'ge.

Shirk ke bar-aks aqeeda e tauheed qiyaamat ke din gunaho'n ka kaffara aur Allah Ta'ala ki maghfirat ka baais banega, Rasool Allah ﷺ ka irshad hai: jisne *Laa Ilaaha Illallah* ka iqraar kiya aur isi par maraa, wo Jannat mein dakhil hua.

Sahaba رضوان الله عليهم اجمعين ne arz kiya: Quwah zina kiya ho, khwah chori ki ho?

Rasool Allah ﷺ ne farmaya: Haa'n! Quwah zina kiya ho, khwah chori ki ho. ¹⁹

Ek hadees qudsi mein Allah Ta'ala irshad farmata hai: Aye Ibne Adam! Agar Tu Rooe Zameen Ke Baraabar Gunah Lekar Aae Aur Mujhse Is Haal Mein Mile Ke Kisi Ko Mere Saath Shareek Na Kiya Ho To Main Rooe Zameen Ke Baraabar Tujhe Maghfirat Ataa Karunga. ²⁰

Qiyaamat ke roz tauheed ki 3 qisme hain. 1. Tauheed e Zaat 2. Tauheed e Ibaadat 3. Tauheed e Sifaat. Zail mein ham teeno aqsaam ki alag alag wazaahat pesh kar rahe hain.

¹⁷ Saheeh Muslim

¹⁸ Saheeh Muslim

¹⁹ Saheeh Muslim

²⁰ Tirmizi

Tauheed e Zaat

Tauheed e zaat ye hai ke Allah Ta'ala ko uski zaat mein akela be-misaal aur laa-shareek mana jaae, uski biwi hai, naa aulad, maa hai naa baap, wo kisi ki zaat ka juz hai naa koi doosra iski zaat ka juz.

Yahoodi Hazrat Uzair عليه السلام ko Allah Ta'ala ka beta maante the, isaai Hazrat Isa عليه السلام ko Allah Ta'ala ka beta maante the, Allah Ta'ala ne dono giroho'n ke is baatil aqeeda ki tardeed quran e majeed min you'n farmai:

Yahoodi Kehte Hain Uzair Allah Ta'ala ka Beta Hai Aur Isaai Kehte Hain Maseeh Allah Ta'ala Ka Beta Hai, Ye Behaqeeqat Baate'n Hain, Jo Wo Apni Zabano Se Nikalte Hain Un Logo'n Ki Dekha Dekhi Jinho'n Ne Unse Pehle Kufr Kiya, Allah Ta'ala Ki Maar Inpar Ye Kaha'n Se Dhoka Khaa Rahe Hain. ²¹

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۚ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ ۚ يُضَاهِيُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۚ قَاتَلَهُمُ اللَّهُ ۚ أَنَّى يُؤْفَكُونَ.

Mushrikeen e Makkah farishto ko Allah ki betiya'n qaraar dete the, Allah Ta'ala ne quran mein unke is baatil aqeede ki bhi darj e zail alfaz mein mazammat farmai:

Logo'n Ne Jinno'n Ko Allah Ta'ala Ka Shareek Banaa Rakha Hai, Halaa'nke Allah Ta'ala Ne To Jinno'n Ko Paeda Kiya Hai (isi tarha baaz) Logo'n Ne Be Jaane Boojhe Allah Ta'ala Ke Liye Bete Aur Betiya'n Bana Rakhi Hain, Halaa'nke Allah Ta'ala Baala-tar Hai In Baato'n Se Jo Ye Karte Hain. ²²

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ.

Baaz mushrik Allah Ta'ala ki makhlooq masalan farishto'n, jinno ya insano mein Allah Ta'ala ki zaat ko madgham samajhte the (ise aqeeda hulool kaha jaata hai) baaz mushrik kaaenaat ki har cheez mein Allah Ta'ala ko madgham kehte the. (ise Aqeeda wahdatul wujood kaha jaata hai) Allah Ta'ala ne in tamaam baatil aqaaed ki tardeed darj e zail ayat mein farmadi hai.

Logo'n Ne Iske Bando'n Mein Se Baazo'n Ko Iska Juz Banaa Daala Haqeeqat Ye Hai Ke Insan Khula Ehsaan Faramosh Hai. ²³

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ.

In saari ayaat se ye baat saabit hoti hai ke Allah Ta'ala ka koi khandaan nahi, uski biwi hai naa aulaad, maa hai naa baap, naa hi Allah Ta'ala ki zaat kaaenaat ki kisi (jandaar ya ghair jandaar) cheez mein madgham hai, naa kisi cheez ka juz hai, naa hi kaaenaat ki koi doosri (jandaar ya ghair jandaar) cheez Allah Ta'ala ki zaat mein madgham hai. Naa hi koi cheez Allah Ta'ala ki zaat ka juz hai, naa hi Allah Ta'ala ke noor se koi makhlooq paeda hui hai, naa hi koi makhlooq uske noor ka juz hai, Rasool Allah ﷺ ne mushrikeen e Makkah ko jab ek la-shareek hasti ki dawat di to unho'n ne Aap ﷺ se poocha ke jis hasti ki taraf aap dawat dete hain iska hasab nasab kya hai, wo kis cheez se bana hai, wo kya khaata hai, kya peeta hai, isne kisse wiraasat paai aur uska waris kaun hoga? In sawalo'n ke jawab mein Allah Ta'ala ne Surah Iqlas nazil farmai:

Kaho Wo Allah Hai Yakta, Allah Sabse Be Niyaaz Hai, Sab Iske Mohtaaj Hain, Na Iski Koi Aulad Hai Na wo Kisi Ki Aulad Aur Koi Iska Hamsar Nahi. ²⁴

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

Tauheed e Zaat ke baare mein ye baat bhi zahen nasheen rehni chaahiye ke Allah Ta'ala ki zaat Arsh e Mualla par mustavi hai, jaisa ke Quran ki ayat aur ahadees e mubarak se saabit hai, albatta iska ilm aur qudrat har cheez ko apne ghere mein liye hue hai. Is aqeeda ke bar-aks kisi ko Allah Ta'ala ka beta ya beti maanna ya kisi makhlooq ko Allah Ta'ala ki zaat ka hissa aur juz kehna Allah Ta'ala ki zaat ko har jagah aur har cheez mein maujood samajhna shirk fizzaat kehlaata hai.

²¹ Surah Tauba: 30

²² Surah Anaam: 100

²³ Surah Az Zukhruf: 15

²⁴ Surah Ikhlās: 1-4

Tauheed e Ibaadat

Tauheed e ibaadat ye hai ke har qism ki ibaadat ko sirf Allah Ta'ala ke liye khaas kiya jaae aur kisi doosre ko isme shareek naa kiya jaae. Quran e Majeed mein ibaadat ka lafz 2 mukhtalif ma'ano mein istemal hua hai.

Awwalan, pooja aur parastish ke maano mein, jaisa ke darj e zail ayat se zahir hai.

Suraj Aur Chand Ko Sajda Na Karo, Balke Isko Sajda
Karo Jisne Inhe Paeda Kiya Hai, Agar Tum Waqai Allah
Ta'ala Ki Ibaadat Karne Waale Ho. ²⁵

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن
كُنْتُمْ إِيَّاهُ تَعْبُدُونَ.

Saaniyan, ataa-at aur farmabardaari ke ma'ane mein, jaisa ke darj e zail ayat se zahir hai.

Aye Adam Ke Baccho, Kya Maine Tumko Hidaayat Na Ki
Thee Ke Shaitan Ki Ibaadat (Paerwee) Na Karna Wo
Tumhara Khula Dushman Hai. ²⁶

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ
عَدُوٌّ مُبِينٌ.

Pehle mafhoom yaane, pooja aur parastish ke etebaar se tauheed ibaadat ye hogi ke har tarha ki ibaadat masalan Namaz. Namaz ki tarha dast ba-dast qiyaam, ruku, sajda, nazar o niyaz, sadqa, khairat, qurbani, tawaf, etekaaf, dua, pukaar, faryaad, istea'anah (madad talab karna), istea'azah (panah talab karna), raza talbi, tawakkal khof aur muhabbat (Allah Ta'ala ki mohabbat ke alaawa bohot si doosri cheezo'n ki mohabbat dil mein hona qudrati baat hai, masalan waledain, biwi, bacche, azeed o aqaarib, maal o daulat, jaah o hashmat, sab cheezo'n se insan mohabbat karta hai, lekin jo cheez matloob hai wo ye ke in cheezo'n ki zaat Allah Ta'ala ki mohabbat par ghalib naa hone paae.

Ke Allah Ta'ala ki ataa-at aur farmabardaari ke raaste mein rukaawat ban jaae, isi tarha Allah Ta'ala ke khof ke alaawa doosre bohot se khof dilme hona qudrati baat hai, bimaari, maut, karobaar, dushman waghaira ka khof, lekin ye sare khof choo'nke zahiri asbaab ke tahat hain, is liye unme muhtala hona shirk nahi. Albatta, maa-rawaa e asbaab tareeqa se Allah Ta'ala ke bajaaye kisi devi, devta, bhoot, paret, jinnat, ya faut shuda buzurgo'n ka khof insan ko mushrik banaa deta hai) Sab ke sab sirf Allah Ta'ala hi ke liye ho'n in tamaam maraasim uboodiyat mein se koi ek bhi Allah Ta'ala ke alaawa kisi doosre ke liye adaa ki gai to wo shirk fil-ibaadat hoga.

Doosre mafhoom, yaane ataa-at aur farmabardaari ke etebaar se tauheed e ibaadat ye hogi ke zindagi ke tamaam muamilaat mein ataa-at aur farmabardaari sirf Allah Ta'ala ke hukum aur qanoon ki kee jaae. Allah Ta'ala ke hukum ko chod kar kisi doosre ke hukum ya qanoon ki paerwee karna khwah wo apna nafs ho ya aabaa-o-ajdaad, mazhabi peshwa ho'n ya siyaasi rehnuma, shaitan ho ya taghoot, waisa hi shirk fil-ibaadat hoga, jaisa Allah Ta'ala ki parastish aur pooja mein kisi ghairullah ko shareek banaane ka shirk hai. Surah Furqan mein irshad e Baari Ta'ala hai:

Kabhi Tumne Us Shakhs Ke Haal Par Ghaur Kiya Hai,
Jisne Apni Khwahish e Nafs Ko Apna Ilaah Banaaliya. ²⁷

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ.

Kabhi Tumne Us Shakhs Ke Haal Par Ghaur Kiya Hai, Jisne Apni Khwahish e Nafs Ko Apna Ilaah Banaaliya. ²⁸

Is ayat mein waazeh taur par nafs ki paerwee ikhteyar karne ko apna ilaah bana lena kaha gaya hai, jo-ke shirk hai. (Yaad rahe, bashari taqaazo'n ke tahat ma'asiyat ka irtekaab shirk nahi, balke fisq hai, jo nek amaal ya tauba se moaaf hojaata hai).

²⁵ Surah Haa Meem Sajdah: 37

²⁶ Surah Yasin: 60

²⁷ Surah Furqan: 43

(T: Surah Jaasiya 45: 23)

Urdu pdf mein typing karte hue arabi mein bhi ghalat hui aur surah aur ayat number bhi ghalat tha. Roman mein uski tasheeh kardi gai hai)

²⁸ Surah Furqan: 43

Surah Anaam ki ek ayat mulaheza ho, irshad e khudawandi hai:

Beshak Shayateen Apne Saathiyo'n Ke Dilo'n Mein
Shukook o Shubhaat Ilqa Karte Hain, taa-ke Wo Tumse
Jhagda Kare'n, Lekin Agar Tumne Unki Ataa-at Qubool
Karli To Tum Yaqeenan Mushrik Ho.²⁹

وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

Is ayat mein shayatan ki ataa-at aur paerwee ko waazeh alfaz mein shirk kaha gaya hai, Surah Maaeda mein Allah Ta'ala farmata hai:

Aur Jo Log Allah Ta'ala Ke Naazil Karda Qanoon Ke
Mutaabiq Faisla Na Kare'n Wohi Kaafir Hain.³⁰

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

Surah Maaeda ki ayat 45 aur 46 mein Allah Ta'ala ke qanoon ke mutaabiq faisla naa karne walo'n ko zaim aur faasiq bhi kaha gaya hai, goya Allah Ta'ala ke hukum aur qanoon ki paerwee ke muqable mein kisi doosre ke qanoon ki paerwee karne waala shakhs mushrik aur kaafir bhi hai, faasiq aur zalim bhi hai.

Ibaadtat ke dono mafhoom saamne rakhe jaae'n to tauheed e ibaadat ye hogi ke har qism ke maraasim uboodiyat, yaane namaz, roza, hajj, zakat, sadaqaat, ruku o sujood, nazar o niyaz, tawaf o etekaaf, dua o pukaar, isteeaanat o isteghaasa, ataa-at o ghulami, farmabardaari aur paerwi sirf Allah Ta'ala hi ke liye hai in saari cheezo'n mein se kisi ek mein bhi Allah Ta'ala ke saath kisi doosre ko shareek karna shirk fil-ibaadat hoga.

²⁹ Surah Anaam: 121

³⁰ Surah Maaeda: 44

Tauheed e Sifaat

Tauheed e Sifaat ye hai ke Allah Ta'ala ko in tamaam sifaat mein jo ke Quran o Hadees se saabit hain, yakta, be-misaal aur laashareek maana jaae. Allah Ta'ala ki sifaat is qadr behad o hisaab hain ke insan ke liye inka shumar karna to kya inka tasawwur karna bhi naa-mumkin hai. Surah Kaha mein irshad e baari ta'ala hai:

Aye Nabi ﷺ, Kaho Agarsamandar Mere Rabke Kalimat Likhne Ke Liye Raushni Ban Jaa'e'n To Wo Khatm Ho Jaa'e'n, Lekin Mere Rabb Ke Kalimat Khatam Na Ho'nge, Balke Itni Hi Raushni Ham Aur Le Aae'n To Wo Bhi Kifaayat Na Kare.³¹

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ
كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا.

Surah Luqman mein irshad e Mubarak hai:

Zameen Mein Jitney Darakht Hain Agar Wo Sabke Sab Qalam Ban Jaa'e'n Aur Samandar Raushnaai Ban Jaae, Jise 7 Mazeed Samandar Raushnaai Muhiyya Kare'n Tab Bhi Allah Ta'ala Ke Kaliman Khatam Nahi Ho'nge.³²

وَلَوْ أَمَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ
سَبْعَةُ آبْحٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ.

Mazkoora dono ayato'n mein kalimat se murad Allah Ta'ala ki sifaat hain, in ayaat ki roo se hargiz ye tajjub nahi hona chaahiye ke kya waqai Allah Ta'ala ki sifaat is qadr lamahdood ho sakti hain ke is duniya ke saare darakhto'n ki qalme'n aur samandaro ki raushnaai milkar bhi inko ahata e tehreer mein nahi laa sakte'n.

Ham yahan misaal ke taur par sirf ek sifat ka tazkirah kar rahe hain isse doosri sifaat par qiyaas karke ye andaza lagaaya jaa sakta hai ke Quran e Majeed ke irshadat kis qadr haqeeqat par mabni hain. Allah Ta'ala ki ek sifat Samee hai jiska matlab hai hamesha sunne waala, ghaur farmaaiye Allah Ta'ala chand dino'n ya chand mahino ya chand saalo'n se nahi, balke hazaar ha saal se baek waqt laakho'n nahi, arbo'n insaano ki duaee'n, faryade'n, sargoshiya'n aur guftagu sun raha hai aur Allah Ta'ala ko apne bando'n ki dua aur pukar sunne aur har shakhs ke baare mein alag alag faisle karne mein kabhi koi waqt ya dushwari pesh nahi aai, naa hi kabhi thakan laahiqli hai, dauraan e hajj zara maidan e arafaat ka tasawwur keejiye jaha'n 15-20 lakh afraad baek waqt musalsal apne khaliq ke huzoor faryaad o afgaha'n aur ahle hadees o bakaa mein masroof hote hain.

Allah Ta'ala har shakhs ki dua aur faryaad sun raha hota hai. Har shakhs ki muraado'n aur haajato'n se waqif hota hai, har shakhs ke dilo'n ke raazo'n se agaah hota hai aur phir apni hikmat aur maslehat ke mutaabiq har shakhs ke baare mein alag alag faisle bhi saadir farmata hai, naa isse bhool chook hoti hai, naa zulm aur ziaadati hoti hai, naa koi waqt aur mushkil pesh aati hai aur phir ye ke us waqt bhi Allah Ta'ala maidan e arafaat ke alaawa baaqi saari duniya ke arbo'n insano ki guftagu, dua, pukaar, faryaad, waghaira sun raha hota hai.

Ye saara maamla to kaaenaat mein basne waali sirf ek makhlooq *insan* ka hai, aisa hi mamal jinnat ka hai, jo insano ki tarha Allah Ta'ala ki ibaadat aur bandagi ke mukallaf hain. Na maloom kitni tadaad mein jinnat baek waqt Allah Ta'ala ke huzoor faryad o fagha'n mein masrooof rehte hain. Jinhe'n Allah Kareem sun raha hai aur unki haajate'n aur murade'n poori farma raha hai, jinn o insk alaawa Allah Ta'ala ki ek aur makhlooq malaaeka hai jo musalsal Allah Ta'ala ki tasbeeh o tamheed aur taqdees mein mashghool hai. Ise bhi Allah Ta'ala sun raha hai.

Jinn o ins aur malaaeka ke alaawa khushki mein basne waali deegar beshumar makhluqaat jinki tadaad sirf Allah Ta'ala hi jaanta hai.³³ Wo sabki sab Allah Ta'ala ki hamd o sana aur tamheed o taqdees mein mashghool hain, jisey wo sun raha hai. Isi tarha samandaro'n aur dariyao'n mein basne wali nez fizaao'n mein udne wali beshumar

³¹ Surah Kahaf: 109

³² Surah Luqman: 27

³³

Tere Rabb Ke Lashkaro'n (ki tadaad) Ko Khud Uske Alaawa Koi Nahi Jaanta.

وَمَا يَعْلَمُ خُودَ رَبِّكَ إِلَّا هُوَ.
(Surah Muddasir 74: 31)

makhlooq iski hamd o sana kar rahi hai aur Allah Ta'ala ki zaat e baa barkat insab mein see ke k ki dua aur pukar sun rahi hai.

Zinda makhlooq ke alaawa kaaenaat ki deegar ashiya masalan: hajar, shajar, sooraj, chand, sitaare, zameen o asmaan, pahad, hatta ke kaaenaat ka zarra zarra Allah Ta'ala ki tasbeeh o tamheed mein mashghool hai.³⁴ (4) Jise Allah Ta'ala sun raha hai. Kaha jaata hai ke hamari is duniya ke alaawa kaaenaat mein aur bhi bohot si duniyaae'n hain jin mein doosri bohot si makhluqaat basti hain, agar ye durust hai to Allah Ta'ala unki bhi dua o pukaar sun raha hai, ghaur farmaiye is qadr laa-tadaad jandaar aur ghair jandaar makhlooq ki duae'n, faryade'n, tasbeeh o tamheed aur taqdees Allah Ta'ala baek waqt sun raha hai aur ye samaa-at Allah Ta'ala ko naa thakaati hai naa deegar kaamo se ghaafil karti hai, naa nizaam e kaaenaat hi mein koi khalal waaqe hota hai.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ.³⁵

Haqeeqat ye hai ke Allah Ta'ala ke ek sifat Samee hi aisee hai jisey kamaa-haqqahu samajhna to door ki baat, tasawwur mein laana bhi muhaal hai, isi ek sifat mein Allah Ta'ala ki deegar lamahdood sifaat masalan *Maalikul Mulk, Khaliq, Raaziq, Musawwir, Azeez, Mutakabbir, Baser, Khabeer, Aleem, Hakeem, Raheem, Kareem, Azeem, Qayyum, Ghafoor, Rahman, Kabeer, Qawee, Muhjeeb, Raqeeb, Hameed, Samad, Qaadir, Awwal, Aakhir, Tawwab, Rauf, Ghani, Zuljalaal Wal Ikram* waghaira par qiyaas kar leejiye aur phir Surah Kahaf aur Surah Luqman ki Mazkoora baala ayaat par ghaur keejiye ke Allah Ta'ala ne kis qadr haq baat irshaad farmai hai. Allah Ta'ala ki in tamaam sifaat ya unme se kisi ek sifat mein kisi doosre ko shareek samajhna shirk fis sifaat kehlaata hai.

34

Tere Rabb Ke Lashkaro'n (ki tadaad) Ko Khud Uske Alaawa Koi Nahi Jaanta.	<p>تَسْبِيحُ لَهُ السَّمَاوَاتِ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ</p> <p>(Surah Isra 17: 44)</p>
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³⁵ Lamha bhar ke liye ghaur farmaaiye ke insani samaa-at ka ye aalam hai ke baek waqt 2 aadmiyo'n ki baat sunne par koi insan qaadir nahi, jo insan apni zindagi mein baqaami hosh o hawas mein baek waqt 2 aadmiyo'n ki baat sunne par qaadir nahi, marne ke baad wo baek waqt sainkdo ya hazaro aadmiyo'n ki faryaad sunne par kaise qaadir ho sakte hain?

Aqeeda e Tauheed Banee Nau e Insan Ke Liye Sabse Badi Rahmat Hai

Quran e Majeed mein Allah Ta'ala ne kalma taiyyaba ki misaal ek aise paakiza darakht se di hai, jiske jade'n zameen mein gehri ho'n, shaakhe'n asmaan ki bulandiyo'n tak pahonchi ho'n aur jo musalsal behtareen phal phool diye chala jaa raha ho. Irshad e Baari Ta'ala hai:

Kya Tum Dekhte Nahi Ho Ke Allah Ta'ala Ne Kalma Taiyyaba Ki Misaal Kis Cheez Se Di Hai? Iski Misaal Aisee Hai Jaise Ek Aisee Zaat Ka Darakht Jiski Jad Zameen Mein Gehri Jami Hui Hai Aur Shaakhe'n Asmaan Tak Poh'nchi Hui Hain Har Aan Wo Apne Rabke Hukum Se Apne Phal De Raha Hai.³⁶

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

Kalma taiyyaba ki is misaal se mundarja zail 3 baate'n waazeh hoti hain.

1. Is darakht ki buniyad badi mazboot hai, zamaane aur waqt ki shadeed tufaan, aandhiya'n aur zalzale bhi is darakht ko ukhaad nahi sakey.
2. Kalma taiyyaba ka darakht nashu numa ke etebaar se apna koi saani nahi rakhta, kalma taiyyaba ek aisee alamgeer sacchai hai jisey kaaenaat ke zaare zarre ki taaeed haasil hoti hai iske raaste mein koi rukaawat pesh nahi aati, lehaaza wo apni taabai nashu numa mein asmaan tak poho'nch jaata hai. Yehi baat Rasool Allah ﷺ ne ek hadees mein is tarha waazeh farmai ke: *Jab Insan Sacche Dil Se Laa Ilaaha Illallah* ka iqraar karta hai to uske liye asmaan ke darwaaze khol diye jaate hain, yaha'n tak ke wo Arsh Ilaahi ki taraf badhta rehta hai, basharte ke kabeera gunaho'n se bacha rahe.³⁷
3. Kalma Taiyyaba ka darakht apne samaraat aur nataaej ke etebaar se is qadr baa-barkat aur kaseer al fawaaed hai ke is par kabhi khazaa'n nahi aati iske faiz ka silsila kabhi munqata nahi hota, balke jis zameen (dil) mein wo jad pakadta hai ise har zamaane mein behtareen samaraat se faizyaab karta rehta hai, bila-shubha kalma tauheed apne andar insan ki infiraadi aur ijtemaai zindagi ke liye bepanah samara aur fawaaed rakhta hai aur you'n ye aqeeda bani nau insnan ke liye Allah Ta'ala ki sabse badi rahmat hai. Zail mein ham aqeeda e tauheed ki baaz barkaat ka tazkirah karna chaahte hain.

³⁶ Surah Ibrahim 14:24-25

³⁷ Tirmizi

Isteqaamat aur Saabit Qadmi:

Taghooti quwwato'n ke muqable mein ahle imaan ki isteqaamat, azmiyat aur saabit qadmi ke chand waaqaaat mulaheza farmae'n.

- Hazrat Bilal رضي الله عنه ummaiyya bin khalf jahmi ke Ghulam the, jab dopaher ki garmi shabaab par hoti to Makkah ke pathreele kankariyo'n par litaa kar seeney par bhaari patthar rakh kar kehta khuda ki qasam, tu isi tarha padaa rahega, yaha'n tak ke mar jaae, ya Muhammad ﷺ ke saath kufr kare. Hazrat Bilal رضي الله عنه is haalat mein bhi yehi farmate Ahad Ahad (Allah Ta'ala ek hai, Allah Ta'ala ek hai)
- Hazrat Khabbab bin Arat رضي الله عنه: Qabeela Khuza'a ki ek aurat Umme Anmaar ke ghulaam the, unhe kai baar dahekhte hue angaaro'n par litaa kar oopar patthar rakh diya gaya ke uth naa sakee'n, lekin tasleem o razaa ka ye paekar is junooni zulm o sitam ke bawajood apne deen o imaan par qaaem raha
- Ek zaeeef ul umar khatoon: Hazrat Sumaiyya Bint Khabaat رضي الله عنها ko lohe ki ziraah pehnaa kar chil-chilaati dhoop mein zameen par litaa diya jaata aur kaha jaata ke Muhammad ﷺ ke deen se inkaar karo, Hazrat Sumaiyya رضي الله عنها ne isi zulm o sitam ke nateeje mein apni jaan, jaaneafreen ke supurd kardi, lekin raah e haq se lamha bhar ke liye hanta gawaara naa kiya.
- Hazrat Habeeb bin Zaid رضي الله عنه: Dauraan e safar jhoote muddai nabuwwat Musailma Kazzab ke hath lag gae, Musailma Kazzab Sahabi e Rasool ﷺ Hazrat Habeeb bin Zaid رضي الله عنه ka ek ek band kaat-ta aur kehta ke mujhe Rasool maano, Hazrat Habeeb bin Zaid رضي الله عنه inkaar karte jaate isi tarha saare badan ke tukde tukde ho gae, lekin wo paekar e sabr o sabaat apne imaan par pahaad ki si mazbooti ke saath jamaa raha.

Tareekh e Islam ke ye chand waqaaat mahez misaal ke taur par pesh kiye gae hain warna haqeeqat ye hai ke tareekh e Islam ka koi daur aise waqaaat se khali nahi raha, tareeq ke taalib e ilm ke liye ye sawal badi ehmiyat ka haamil hai ke ahle imaan ne in naqaabil e bayan aur naqaabil e tasawwur mazaalim ke muqable mein jis hairan-kun isteqaamat aur sabaat³⁸ ka muzaahera kiya iska asal sabab kya tha? Is sawal ka jawab khud Allah Ta'ala ne Quran e Majeed mein diya hai Surah Ibrahim mein kalima tayyaba ki tamseel ke faurn baad irshad e baari ta'ala hai:

Imaan Waale Waalo'n Ko Allah Ta'ala Ek Qaul Saabit (Kalima Tayyaba) Ki Buniyad Par Duniya Aur Aakhirat Dono Jagah Asbaat A'at Karta hai.³⁹

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ.

Goya aqeeda e tauheed hi ka faizaan hai ke baatil aqaaed o ifkaar ka toofan ho ya ranj o alam ki yurish, jaabir aur qaahir hukumrano ki teera dastiya'n ho'n ya taghooti quwwato'n ka zulm o sitam, koi cheez bhi ahle tauheed ke paae saabit mein laghzish paeda nahi kar sakti.

Mazkoora ayat e kareema mein duniya ke saath saath aakhirat mein bhi ahle tauheed ki sabaat ki khushkhabri di gai hai, aakhirat se yaha'n murad qabr hai, jiasa ke bukhari shareef mein Rasool Allah ﷺ ka irshad mubaarak hai: *Jab Momin Qabr Mein Bithaaya Jaata Hai To Iske Paas (Sawal Jawab Ke Liye) Farishta Bheja Jaata Hai, Tab Momin Laa Ilaaha Illallah Muhammadur Rasool Allah Ki Gawaahi Deta Hai, Yehi Matlab Hai Allah Ta'ala K Farman Ka*

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا.⁴⁰

Goya qabr mein munkar nakeer ke sawalo'n ke jawab mein sabaat bhi isi aqeeda e tauheed ki barkat se haasil hoga.

³⁸ T: Raae Ki Mazbooti Ya Pukhtagi

³⁹ Surah Ibrahim: 27

⁴⁰ Saheeh Bukhari

Izzat e Nafs Aur Khudi Ka Tahaffuz

Shirk insano ko beshumar khayali aur wehmi quwwato'n ke khof mein muhtala kar deta hai, devi aur devtao'n ka khof, mazaahir qudrat ka khof, bhoot paret aur jinnat ka khof, zinda aur murda insano ke astaano ka khof, jaabir aur qaahir hukumraano ka khof, isi khof ke nateeje mein insan aisee akhlaaqi aur mazhabi pastiyo'n mein girta chala jaata hai ke aadmiyat aur insaniyat mu'n chupaane lagti hai, jabke aqeeda e tauheed insan ko aisee tamaam wehmi aur khayaali quwwato'n ke khof se beniyaaaz karke rooh aur jism ko azaadi ataa karta hai. Insan ko izzat e nafs aur ehtraam e aadmiyat ka ehsaas dilaata hai. Har aan ise: **Hamne Bani e Aadam Ko Buzurgi Ataa Farmai Hai** aur **Hamne Insan Ko Behtareen Saakht Par Paeda Kiya Hai** ka farman e ilaahi yaad dilaata rehta hai. Yehi aqeeda e tauheed insan ko khudi ke muqam buland par laa khada karta hai. Hakeem ul Ummat Allam Iqbal ة ne is nukte ki tarjumaani darj e zail sher mein bade khubsoorat andaz mein ki hai

*Khudi ka Sarre Naha'n Laa Ilaaha Illallah
Khudi Hai Tegh Fishaa'n Laa Ilaaha Illallah*

Masaawaat aur Adl Ijtemaai:

Aqeeda tauheed hi ye tasawwur bhi pesh karta hai ke saari makhlooq ka khaliq, raaziq aur maalik sirf Allah wahdahu laa shareek hi hai. Isine Adam ؑ ko mitti se banaaya aur baaqi tamaam insan Adam ؑ se paeda kiye. Khwah koi mashriq mein hai ya maghrib mein, amerian mein ya Africa mein, kaala hai y agora, safed hai ya surkh, arabi hai ya ajami. Sab ek hi Adam ؑ ki aulad hain, sabke huqooq yaksa'n hain, sabki izzat aur ehtraam yaksa'n hai. Koi kisi ko apna mehkoom naa samjhe, koi kisi ko apna Ghulam naa banae, koi kisi par zulm o ziyaadati naa kare, koi kisi ko haqeer aur kamtar naa jaane, koi kisi ka haq ghasab naa kare, saari khalqat ek hi darje ke insan hain. Lehaaza, saare insan sirf ek hi ma'abood ke aagey jhukee'n, sirf ek hi zaat ke hukum aur qanoon ke aagey sar e tasleem kham kare'n, sirf ek hi hasti ke Ghulam aur bande ban kar rahe'n. Aqeeda tauheed ki is taaleem ne Islami moashre mein zaat paat, ghulami aur mehkoomi, zulm aur istehsal, hiqaarat aur nafarat jaisee manfi iqdar ki beekh-kuni karke mohabbat o akhuwwat, khuloos o hamdardi, aman o salamati aur masawaat o adl e ijtemaai jaisi aala iqdar ko muslim moashre mein jaari o saari kar diya.

Roohaani Sukoon

Shirk, kaaenaat ka sabse badaa jhoot hai, insan ki zaat aur gard o pesh mein maujood hazaro nahi karodo'n aisee waazeh nishaniya'n aur dalaael maujood hain jo shirk ki tardeed karte hain, yehi wajah hai ke mushrik ki nazariyati aur amali zindagi mein mashriq o maghrib ka tazaad paaya jaata hai, iski rooh hamesha izteraab aur dil o dimaagh inteshar ka shikar rehte hain, wo musalsal shukook o shubhat, be yaqeeni aur toot phoot ki kaifiyat se do-char rehta hai. Jabke, aqeeda e tauheed is kaaenaat ki sabse badi alamgeer sacchai hai. Insan ki apni zaat ke andar sainkdo'n nahi, karodo'n nishaniya'n tauheed ki gawahi dene ke liye maujood hain. Kaaenaat ka zarra zarra aqeeda e tauheed ki tasdeeq aur taaeed karta hai.

Aqeeda tauheed insan ki fitrat aur jibillat ke aen mutaabiq hai, ya you'n kahiye ke paedaeshi taur par insan ko muwahhid takhleeq kiya gaya hai. Khuq Quran e Majeed mein Allah Ta'ala irshad farmata hai:

Pas Yaksoo Hokaar Apna Rukh Deen e Islam Ki Simt
Jamaado Aur Qaaem Ho Jaao Is Fitrat Tauheed Par
Jispar Allah Ne Insano Ko Paeda Kiya.⁴¹

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا.

Chunache aqeeda e tauheed par imaan rakhne wala shakhs apni nazaryati aur amali zindagi mein kabhi tazaad aur shukook o shubhaat ka shikar nahi hota, iske dil o dimaagh kabhi be yaqeeni aur izteraab ki kaifiyat se do-char nahi hote. Iski zindagi ke halaat aur mamlaat khwah kaise hi kyou'n naa ho'n wo apne andar sukoon, qaraar, yaqeen aur tasleem o raza ki kaifiyat har aan mehsoos karta rehta hai.

Amr waqea ye hai ke aqeeda e tauheed ki barkaat aur samaraat is qadr hain ke inka shumar karna mumkin nahi, mukhtasar ye kaha jaa sakta hai ke duniya mein khair bhalai aur neki ke tamaam sote isi cashma e tauheed se phoot-te hain, is tarha aqeeda e tauheed bani nau insan par Allah Ta'ala ka sabse badaa ehsaan aur nemat ghair mutraqba⁴² hai, jisse faizyab hone waale log hi duniya aur aakhirat mein kaamyab o kamraan hain aur mehroom rehne waale nakaam aur namuraad.

⁴¹ Surah Ar Rum: 30

⁴² T: unexpected

Aqeeda Shirk Banee Nau Insan Ke Liye Sabse Badi Laanat Hai

Aqeeda e Tauheed Allah Ta'ala ki taraf se diya gaya aqeeda hai jisey Allah Ta'ala ne apne Ambiya aur Rusul ke zariye logo'n tak pahonchaya hai. Is aqeeda ki talimaat roz e awwal se ek hi hain, unme kabhi koi taghaiyyur aur tabdeeli nahi ki gai, jabke aqeeda shirk shaitan ka waza'a kiya hua aqeeda hai, jisey wo mukhtalif zamano'n, mukhtalif ilaqa'n aur mukhtalif aqwaam ke liye alag alag falsafa'n ke saath waza'a karke apne chele chaa'nto'n ke zariye logo'n tak poh'nchata rehta hai, kahee'n ye buth-paraasati ki shakal mein muta'aruf hota hai, to kahee'n qabar parasti ki shakal mein, kahee'n nafs parasti ki shakal mein muta'aruf hota hai to kahee'n taghoot parasti ki shakal mein. Kahee'n peer parasti ki shakal mein muta'aruf hota hai, to kahee'n aimma parasti ki shakal mein, kahee'n qaum parasti ki shakal mein maujood hai to kahee'n watan aur rang o nasal parasti ki shakal mein.

Ye saari cheezi'n dar-asal ek hi shajr e khabeesa ki mukhtalif shaakhe'n aur burg o baar hain. Jinki buniyad shaitani ifkaar o aqaaed par hai. Shaitan apne hi ifkaar o aqaaed ko phaelane ke liye kabhi Hinduism ka room ikhteyar karta hai, kabhi Buddhism ka, kabhi yahoodiyat ka libaada odhta hai, kabhi isaiyat ka, kahee'n sarmayadaari ke parda mein gumrahi aur zalaalat phaelata hai, kahee'n communism ke parda mein, kahee'n socialism ka parchaarak bankar ye khidmat sar anjaam deta hai, kahee'n Islami socialism ka muballiq bankar, kahee'n jamhooriyat ka alambardaar bankar karee'n Islami jamhooriyat⁴³ ka khadim bankar, kahee'n tasawwuf⁴⁴ ke naam par aur kahee'n tashee ke naam par, dar-asal ye sab makr o fareb ke wo jaal hain jo shaitan ne makhlooq e khuda ko sirat e mustaqeem se gumrah karne ke liye phaela rakhe hain.

Quran e Majeed mein Allah Ta'ala ne aqeeda shirk ki misaal ek aise khabees darakht ke saath di hai, jiski jade'n hain naa jisey istehkam haasil hai irshad e Baari Ta'ala hai:

Kalma Khabeesa (shirk) Ki Misaal Ek Aise Badzaat Darakht Ki Si Hai, Jo Zameen Ki Balaai Sateh Se Hi Ukhaad Phainka Jaata Hai Aur Uske Liye Koi Istehkaam Nahi Hai.⁴⁵

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ
مَا لَهَا مِنْ قَرَارٍ

Mazkoora Ayat e Kareema se darj e zail 3 baate'n waazeh hoti hain:

- Choo'nke kaaenaat ki koi cheez aqeeda shirk ki taaed nahi karti is liye is shajra khabeesa ki kahee'n bhi jade'n, nahi banne paate'n aur naa hi ise kahee'n nushoo-numa ke liye saaz-gaar mahool muyassar aata hai.
- Agar kabhi taghooti quwwato'n ki sar parasti mein ye darakht ugh bhi aae to iski jade'n zameen ki sirf balaai saathe tak hi rehti hain, jisey shajra tayyaba ka mamuli sa jhonka bhi asaani ke saath beekh o ban se ukhaad phai'nkta hai. Is liye ise kahee'n qaraar aur istehkam naseeb nahi ho paata.
- Shirk choo'nke khud ek khabees aur badzaat darakht ki maanind hai, lehaaza iske burg o baar aur phal phool bhi isi tarha khabees aur badd-zaat hain, jo har-aan moashre mein apna zahar aur badbu phaelaate rehte hain.

⁴³ Agar ek kaafiraana nizam, socialism ke saath Islam ka lafz lagaane se wo nizam kufr hi rehta hai, to phir ek doosre kaafiraana nizam e jamhooriyat ke saath Islami ka lafz lagaane se wo kaise Musharraf ba Islam ho jaaega? Ye falsafa hamari naaqis aqal se baala tar hai. Hamare nazdeek Islami jamhooriyat ke ghair Islami hone ke dalaal sad-feesad wohi hain jo Islami socialism ke ghair Islami hone ke hain. Kul kalaa'n agar koi shaatir, Islami sarmayadaari ya Islami yahoodiyat, ya Islami isaiyat waghaira ka falsafa ejaad kar dale to kya ise bhi kar liya jaaega? Aakhir

Islami tareeq mein pehle se istemaal ki gai Kitaab o Sunnat se saabit shuda istelahaat nizam e khilafat ya nizam e shooraayat se pehlu tahi karne ki wajah kya hai? Kya hamare Muslim danishwar aur mufakkireen is nukta par sanjeedgi se ghaur karna pasand farmae'nge?

⁴⁴ Tasawwuf ke baare mein mufassil not aainda safhaat mein mulaaheza farmae'n.

⁴⁵ Surah Ibrahim: 26

Mazkoora baala nukaat ke pesh e nazar ye samajhna kuch mushkil nahi ke duniya mein shar aur fasaad fil-arz ki tamaam mukhtalif soorate'n, masalan qatal o gharatgiri, khoonrezi, dehshat gardi, nasal kasha, tafakhar, loot khasoot, haq talfi, dhoka-dahi, zulm o sitam, moaashi istehsaal, badamani waghaira, sabka buniyaadi sabab yehi shajra khabees yaane aqeeda shirk hai.

Agar ek nazar watan e azeez par daali jaae to hame'n ye kehne mein koi tammul nahi ke hamare siyaasi mazhabi, akhlaaqi moashraati, sarkari aur ghair sarkari tamaam maamlaat mein bigaad ki asal wajah yehi shjra khabeesa, aqeeda shirk hai is liye hamare nazdeek mulk ke andar us waqt tak koi bhi islaah ya inqlaab jaddo-jahad baar awar nahi ho sakti, jab tak awaam-un-naas ki aksariyat ke shirkiya aqaaed ki islaah naa ho jaae.

Kisi marz ka ilaaj karne se qabl choo'nke uske asbaab o a'alal ka khoj lagaana bohot zaroori hai, taa-ke islaah e ahwal ke liye saheeh simt ka theek theek ta'ayyun kiya jaa sakey, lehaza hamne aainda safhat (zameema) main apni, naaqis raae ke mutaabiq in aham asbaab o awaamil ka tazkirah bhi kar diya hai jo hamare mua'ashre mein aqeeda shirk ke phaelaao ka baais ban rahe hain.

Islami Inquilab Aur Aqeedah Tauheed

Inquilab ka lafz apne andar zabardast jaazbiyat aur kashish rakhta hai, yehi wajah hai ke duniya mein jaha'n kahee'n Islami inquilab ka naara lagta hai. Islam ke shaidaiyo'n ki betaab nazre'n fauran is taraf uth jaati hain. Aaj kal watan e azeez Pakistan mein Islami inquilab, muhammadi ﷺ inquilab, nizam e Mustafa ﷺ, nifaz e shariyat aur nizam e khilafat jaise daawo'n aur na'aro'n ke saath mukhtalif ifkaar o aqaaed rakhne wali be shumar jamate'n, firqe aur giroh kaam kar rahe hain, lehaza Kitab o Sunnat ki raushni mein ye dekhna az bas zaroori hai ke Islami inquilab hai kya aur uski tarjihaat kya hain?

Rasool Allah apne besat Mubarak ke baad 13 saal tak Makkah Muazzaama mein muqem rahe is saare arsa mein Aap ﷺ ki tamaam tar dawat sirf ek hi kalma par mushtamil thee *Qoolu Laa Ilaaha Illallah Tuflihu* tarjuma “Logo Laailaaha Illallah kaho, kaamyaaab ho jaaoge”. Iske alaawa naa to namaz, roze ke masaael the naa zakat aur hajj ke ahkaam naahi deegar muamilaat e zindagi ki tafseel naazil hui thee. Bas yehi ek aqeeda e tauheed ki dawat thee, jisey aap ghar ghar gali gali aur mohall mohalla poh'ncha rahe the. Ek roz Rasool Allah ﷺ Hateem (Baitullah shareef ka wo hissa jispar chat nahi) mein namaz padh rahe the. Uqba bin Abi Mueet ne aakar Aap ﷺ ki garden mein kapda daal liya aur nehayat sakhti ke saath gala gho'ntna shuroo kiya. Hazrat Abu Bakr ؓ daode daode aae aur Uqba ko dhakka de kar hataaya aur farmaya: Kya tum log Muhammad ﷺ ko is liye qatal karna chaahte ho ke wo kehte hain mera Rabb Allah hai. Hazrat Abu Bakr Siddiq ؓ ke alfaz se ye baat bilkul waazeh hai ke Aap ﷺ ki dawat ke nateeje mein paeda hone waale tasaadam ka sala sabab aqeeda e tauheed hi tha.

Ek mauqe par quraish e Makkah ne Rasool Allah ﷺ ke saath afhaam o tafheem ki gharz se ye pesh kash ki ke ek saal ham Aap ke ma'abood ki pooja kar liya kare'nge ek saal Aap hamare ma'abudo'n ki pooja kar liya kare'n. Is pesh kash ke jawab mein Allah Ta'ala ne poora Surah Kafiroon naazil farmai:

Aye Nabi ﷺ kaho! Aye Kafi-ro! Main Unki Ibaadat Nahi Karta Jinki Tum Ibaadat Karte Ho Aur Na Tum Iski Ibaadat Karne Waale Ho, Jiski Ibaadat Main Karta Hu'n Aur Na Main Unki Ibaadat Karne Waala Hu'n Jinki Ibaadat Tumne Ki Hai Aur Na Tum Iski Ibaadat Karne Waale Ho Jiski Ibaadat Main Karta Hu'n. Tumhare Liye Tumhara Deen Aur Mere Liye Mera deen.⁴⁶

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا
أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ
دِينُكُمْ وَلِيَ دِينِ

Kuffar e Makkah ki peshkash aur uska jawab dono is baat ki khuli daleel hain ke fareqain mein nukta ikhtelaf sirf aqeeda e tauheed tha, jis par ifham o tafheem se do-tok inkaar kar diya gaya.

Ek doosre mauqe par quraish e Makkah ka ek wafad Janab Abu Talib ke paas aaya aur kaha ke aap apne bhateeye (yaane Hazrat Muhammad ﷺ) se kahe'n ke wo hame hamare deen par chod de ham isko iske deen par chod dete hain.

Rasool Allah ﷺ ne ye baat sunkar irshad farmaya: Agar main tumhare saamne ek aisee baat pesh karu'n jiske aap log qaael ho jaae'n to arab ke baadshah ban jaao aur aajam tumhare zer nagee'n aajaae to phir aap hazraat ki kya raae hogi?

Abu Jahal ne kaha: “Accha bataao kya baat hai”? Tumhare baap ki qasam aisee ek baat to kya das baate'n bhi kaho to ham maan-ne ke liye taiyaar hain.

Aap ﷺ ne farmaya: Aap log Laa Ilaaha Illallah kahe'n aur Allah Ta'ala ke siwa jo kuch poojte hain ise chod de'n

Is par mushrikeen ne kaha: Aye Muhammad ﷺ tum ye chaahte ho ke saare ma'aboодо'n ki jagah bas ek hi ma'abood bana daale'n, waqai Tumhara maamla badaa ajeeb hai.

⁴⁶ Surah Kafiroon: 1-6

Ghaur farmaiye Rasool Allah ﷺ ki sardaraan e quraish se guftagu meinjo baat baais e naza thee wo thee sirf ek ma'abood ka iqraar aur baaqi tamaam ma'aboodo'n ka inkaar. Uske liye sardaraan e quraish taiyaar naa hue aur baahami mukhasimat⁴⁷ aur tasaadam ka silsila ba dastoor jaari raha.

Makki zindagi mein bila-shubha namaz, roza, zakat, halal o haraam, hudood aailee masaael aur deegar ahkaam naazil nahi hue the, lekin ye haqeeqat apni jagah musallam hai ke madani zindagi mein in ahkamaat ke nazil hone ke baad bhi fariqain mein mahaz aaraai ka asal sabab masael aur ahkam nahi, balke aqeeda e tauheed hi tha.

Tareekh e Islam ke awwaleen khooni ma'arka "Ghazwa Badr" mein jab ghamsaan ki jang ho rahi thee to Rasool Allah ﷺ ne Allah Ta'ala ke huzoor dast e dua phaelaa kar jo dua maangi iske alfaaz qaabil e ghaur hain. Aye Allah! Agar aaj ye giroh halak ho gaya to phir kabhi teri ibaadat naa hogi, in alfaaz ka mafhoom badaa waazeh hai ke quraish e Makkah se musalmaano ka ye musalleh tasaadam sirf is liye ho raha tha ke ibaadat aur bandagi sirf ek Allah Ta'ala ki honi chaahiye.

Mushrikieen aur musalmaano ke darmiyan doosre bade musallah tasadam "Ghazwa Ohad" ke ikhtetaam par Abu Sufiyan jabl ohad par namudaar hua aur buland awaz se kaha: Kya tum mein Muhammad ﷺ hain?

Musalmano ki taraf se koi jawaab naa aaya to phir poocha: Kya tumhare darmiyan Abu Qahaafa ke bete (Hazrat Abu Bakr Siddiq (رضي الله عنه) hain? Phir khamoshi rahi to kehne laga: Kya tum mein Omar (رضي الله عنه) hain? Rasool Allah ﷺ ne maslehatan Sahaba Ikram (رضي الله عنهم) ko jawab dene se mana farma diya tha, chunache. Abu Sufiyan ne kaha: Chalo in teeno se najaat mili aur naara lagaaya (hamaare Ma'abood Hubal ka naam buland ho. Nabi e Akram ﷺ ke hukum par Sahaba Ikram ne jawab diya (yaane Allah Ta'ala hi buland aur buzurg hai) Abu Sufiyan ne phir kaha: Hamaare paas Uzza (Buth ka naam) hai aur tumhare paas Uzza nahi. Rasool Allah ﷺ ke hukum par Sahaba Ikram (رضي الله عنهم) ne phir jawab diya Allah Ta'ala hamara sarparast hai aur Tumhara koi sarparast nahi.

Jang e Ohad ke ikhtetaam par fariqain ke darmiyan ye mukalmn is baat ki waazeh shadat deta hai ke dawat e Islam ke aghaaz mein tamaskhur aur takzeeb ke zariye mukhalifat ka asal sabab bhi aqeeda e tauheed tha. Is mukhalifat ne aagey chal kar zulm o sitam ke hamageer tufaan ki shakal ikhteyar ki tab bhi iska sabab aqeeda e tauheed tha aur agar fariqain ke darmiyan khuneen mua'arko'n ka maidan garam hua to iska asal sabab bhi aqeeda e tauheed hi tha.

Mukhalifat, mahaz araai aur khunee'n ma'arko'n ka taweel safar tae karne ke baad tareeq ne ek naya mod mudaa, Ramadan 8 Hijri mein Rasool Allah ﷺ faateh ki haisiyat se Makkah Muazzaama mein dakhil hue, goya 21 saal ki musalsal kashmakash aur jaddo-jahad ke baad Aap ﷺ ko is inqelab ka sang e buniyad rakhne ka mauqa muyassar aagaya, jiske liye Aap ﷺ mab-oos kiye gae the. Ghaur talab baat ye hai ke hukoomat aur iqtedaar milne ke baad wo kaunse iqdam the jin par Aap ﷺ ne kisi bhi maslehat aur hikmat ki parwah kiye baghair bila takheer amal farmaya? Wo iqdamaat darj e zail the.

Awwalan: Masjid al Haraam mein dakhil hote hi baitullah shareef ke ird gird aur chato'n par maujood 360 buth ko apne dast e mubaarak se giraaya.

Saaniyan: Baitullah Shareef ke andar Hazrat Ibrahim (عليه السلام) aur Hazrat Ismaeel (عليه السلام) ki tasaweer bani hui thee'n, unhe'n mitaane ka hukum diya, ek lakdi ki kabootri andar rakhi thee ise khud apne dast e mubaarak se tukde tukde kiya.

Saalisin: Hazrat Bilal (رضي الله عنه) ko hukum diya ke Baitullah Shareef ki chatt par chadh kar Allah Ta'ala ki takbeer aur tauheed ki dawat (azan) buland karo. Yaad rahe ke Baitullah Shareef ka chat ke baghair wala hissa Hateem ki diwaar 1 meter se ziyada buland hai, Masjid al Haraam ke andar maujood majma aam ko sunwaane ke liye Hateem ki diwaar par khade hokar azaan dena bhi kaafi tha, lekin Baitullah Shareef ki qareeban 16 meter buland o baala

⁴⁷ T: Dushmani Adaawat

pur shikwah imaat (jis par chadne ke liye khusoosi intezam kiya gaya hoga) ki chat se sadaae tauheed buland karne ka hukum dar asal waazeh aur do-tok faisla tha is muqaddame ka jo fariqain ke darmiyan guzishta 20-21 saal se baais e naza chala aaraha tha. Aur ab ye baat tae kardi gai thee ke kaaenaat par haakimiyat aur farma-rawaai ka haq sirf Allah Ta'ala hi ka hai. Kibriyaa aur Azmat sirf isi ke liye hai, Ataa-at aur Bandagi sirf isi ki hogi, Pooja aur Parastish ke layaq sirf isi ki zaat hai, Kaarsaaz aur Mushkil Kusha sirf wohi hai, Koi devi devta, farishta ya jin, Nabi ya wali, iski sifaat ikhteyaraat aur huqooq mein zarra baraabar shiraakat nahi rakhta.

Raabeen: Qiyaam e Makkah ke dauran hi Aap ﷺ ne ye elaan karwaaya, jo shakhs Allah Ta'ala aur aakhirat par imaan rakhta ho wo apne ghar mein koi buth naa rakhe, balke ise tod dale.

Khamisan: Fateh Makkah ke baad beshtar arab qabaail spar daal chuke the, jazeeratul arab ki qiyaadat Aap ﷺ ke hath mein aachuki thee, chunache jaha'n Aap ﷺ ne ba-haisiyat sar barah e mamlekat ibadaat, nikah o talaq, halal o haraam, qisaas aur hudood waghaira ke qawaneen naafiz farmaae, waha'n poore jaziratul arab mein jaha'n kahee'n maraakiz shirk qaaem the, unhe'n masmar karne ke liye Sahaba Ikram رضى الله عنهم ki jamate'n rawana farmae'n. Masalan:

- i. Quraish e Makkah aur Banu Kinaana ke buth Uzza ke buth-kadah ko masmaar karne ke liye Hazrat Khalid bin Waleed رضى الله عنه ko 30 afraad ke saath nakhla (jagah ka naam) ki taraf rawaana farmaya.
- ii. Qabeela Banu Hazail ke buth Sawa'a ka ma'abad mamsar karne ke liye Hazrat Umru bin Aas رضى الله عنه ko rawana farmaya.
- iii. Qabeela Aus o Khazrat aur Ghassan ke buth Manaat ka buth-kadah mandham karne ke liye Hazrat Sa'ad bin Zaid Ash-hali رضى الله عنه ko 20 afraad ke saath qudaid (jagah ka naam) ki taraf rawana farmaya.
- iv. Qabeela Tae ke buth Quls ka buth-kadah mandham karne ke liye Hazrat Ali رضى الله عنه ko 150 sawaaro'n ka dasta de kar Yemen rawana farmaya.
- v. Taif mein Banu Saqeeef, qubool e Islam ke liye haazir hue to inka buth Laat masmaar karne ke liye wafad ke saath hi Hazrat Khalid bin Waleed رضى الله عنه ki sarkardgi mein ek dasta rawaana farmaya.
- vi. Hazrat Ali رضى الله عنه ko poore Jaziratul Arab mein ye mishan de kar bheja ke jaha'n kahee'n koi tasweer nazar aae ise mitaa do aur jaha'n kahee'n oonchi qabr nazar aae ise baraabar kardo.

Mazkoora baala iqdamat is baat ki waazeh nashandahi karte hain ke Makki daur ho ya Madani Aap ﷺ ki tamaam tar jaddo-jahad ka markaz aur mehwar aqeeda e tauheed ki tanfeez aur shirk ka istesaal tha.

Ek nazar Islami ibadaat par daali jaae to pata chalta hai ke tamaam ibadaat ki rooh dar asal aqeeda e tauheed hi hai, rozaana 5 martaba har namaz se qabl azan buland karne ka hukum hai, jo takbeer aur tauheed ki takraar ke khubsoorat kalimat ka intehaai pur asar majmua hai. Wazu ke baad kalima tauheed padhne par Jannat ki bashaarat di gai hai. Ibtadaae namaz aur dauraan e namaz mein baar baar kalma takbeer pukaara jaata hai.

Surah Fateha ko har rakat ke liye laazim qaraar diya gaya hai, jo-ke tauheed ki mukammal dawat par mushtamil surah hai. Ruku aur Sujood mein Allah Ta'ala ki azmat aur bulandi ka baar baar a'adah aur iqraar kiya jaata hai aur aqeeda e tauheed ki gawahi di jaati hai, goya shuroo se lekar aakhir tak saari namaz aqeeda e tauheed ki talim aur tazkeer par mushtamil hai.

Markaz e Tauheed "Baitullah Shareef" ke saath makhsoos ibaadat Hajj ya Umrah par ek nazar daaliye, ehraam baandhne ke saath hi aqeeda e tauheed ke iqraar aur shirk ki nafi par mushtamil talbiyyah:

Main haazir hu'n aye allah main haazir hu'n, tera koi shareek nahi, main teri baargah mein haazir hu'n, beshak taareef tere hi layaq hai, saari nemate'n teri hi di hui hain aur mulk tera hi hai, tera koi shareek nahi.

لَيْسَ إِلَهُكَ إِلَّا اللَّهُ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ
وَلَمَّا لَكَ لَا شَرِيكَ لَكَ.

Pukarne ka hukum hai. Mina, Muzdalifa aur Arafat har jagah Allah Ta'ala ki tauheed, takbeer, tehleel, taqdees aur tamheed par mushtamil kalimat musalsal padhte rehne ko hi Hajj e Mabroor kaha gaya hai, goya ye saari ki saari ibadaat musalmano ko aqeeda e tauheed mein pukhta tar karne ki zabardast tabiyat hai.

Rasool Allah ﷺ ne apne uswae hasana ke zariye ummat ko qadam qadam par jis tarha aqeeda e tauheed ke tahaffuz ki talim di, ise bhi pesh e nazar rakhna bohot zaroori hai, chand misaale'n mulaaheza ho'n.

Ek aadmi ne dauran e guftagu arz kiya "Jo Allah Ta'ala chaahe aur jo Aap ﷺ chaahe'n" Rasool Allah ﷺ ne farmaya: Kya toone mujhe Allah Ta'ala ka shareek banaa liya hai. ⁴⁸

Ek aadmi ne Aap ﷺ se barish ki dua karwaani chaahiye aur saath arz kiya "Ham Allah Ta'ala ko aapke yaha'n aur Aap ﷺ ko Allah Ta'ala ke ha'n sifaarshi banaate hain". Aap ﷺ ke cehre ka rang badalne laga aur farmaya "Afsos tujhe maloom nahi Allah Ta'ala ki shan kitni buland hai, ise kisi ke huzoor sifaarshi nahi banaya jaa sakta"⁴⁹

Baaz sahaba kisi munafiq ke shar se bachne ke liye Rasool Allah ﷺ se isteghasa karne haazir hue. Aap ﷺ ne irshad farmaya: Dekho mujhse isteghasa (faryad) nahi kiya jaa sakta, balke sirf Allah Ta'ala ki zaat se hi isteghasa kiya jaa sakta hai.⁵⁰ 10 Hijri mein Rasool Allah ﷺ ke sahebzade Hazrat Ibrahim ؑ ka inteqal hua to isi roz suraj grahan lag gaya baaz logo'n ne ise Hazrat Ibrahim ؑ ki wafat ki taraf mansoob kiya, Aap ﷺ ko maloom hua to irshad farmaya: Logo! Suraj aur chand Allah Ta'ala ki nishaniyo'n mein se 2 nishaniya'n hain, unhe'n kisi ki maut aur zindagi ki wajah se grahan nahi lagta, lehaza jab grahan lage to Allah Ta'ala se dua karo aur namaz padho yaha'n tak ke grahan khatam ho jaae. ⁵¹ Ye baat irshad farmaa kar Aap ﷺ ne is mushrikana aqeede ki jad kaat di ke nazm e kaaenaat par koi Nabi, Wali ya Buzurg asar andaaaz ho sakta hai, ya umoor e kaaenaat chalaane mein Allah Ta'ala ke siwa kisi doosre ka bhi amal dakhal ho sakta hai.

Ek mauqe par Rasool Allah ﷺ ne Sahaba Ikram ؓ ko ye naseehat farmai: "Meri taareef mein is tarha mubalgha naa karo, jis tarha isaaiyo'n ne Hazrat Isa ؑ ke baare mein kiya, beshak main ek banda hu'n, lehaza mujhe Allah Ta'ala ka banda aur uska rasool hi kaho". ⁵²

Ek hadees mein irshad e mubaarak hai: Afzal tareen zikr Laa Ilaaha Illallah hai⁵³ Afzal tareen zirk mein Muhammad ur Rasool Allah ﷺ ke alfaz shamil naa karke Aap ﷺ ne goya ummat ko ye taaleem di ke Allah Ta'ala ki wahdaaniyat, kibriyaa aur azmat mein koi doosra to kya Nabi bhi shareek nahi ho sakta.

Aakhir mein ek nazar Rasool Allah ﷺ ki hayat e taiyyaba ke ayyam e marz ul maut par bhi daal leekiye. Ayyam alaalat mein Aap ﷺ ne musalmaano ko jo pand o nasaaeh farmae hain unki ehmiyat mohtaaj e wazaahat nahi, wafat e aqdas se 5 din qabl bukhari se kuch ifaaqa mehsoos hua to masjid tashreef laae, sar e mubaarak par patti bandhi hui thee. Member par jalwah afroz hokar khutba irshad farmaya.

Allah Ta'ala ki hamd o sana ke baad farmaya: Yahood o Nasaara par Allah Ta'ala ki laanat ho, ke unho'n ne apne ambiya ki qabro'n ko masaaqid banaa liya.⁵⁴ Ayyam e alaalat mein hi apni ummat ko jo doosri wasiyyat irshad farmaai wo ye thee ke: tum log meri qabr ko buth naa banana ke iski pooja ki jaae.⁵⁵ Wafaat e aqdas ke aakhri roz

⁴⁸ Musnad Ahmad

⁴⁹ Abu Dawood

⁵⁰ Tibrani

⁵¹ Saheeh Muslim

⁵² Bukhari & Muslim

⁵³ Tirmizi

⁵⁴ Bukhari

⁵⁵ Muwatta Imam Malik

aalam e naza'a mein Aap ﷺ ke saamne pyaale mein paani rakha tha, Aap ﷺ dono hath paani mein daal kar chehra male aur farmate:

Allah Ta'ala ke siwa koi Ilaah nahi aur maut ke liye sakhtiya'n hain.⁵⁶

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمُوتِ سَكْرَاتٍ.

Yehi alfaz dohrate dohrate hayat e taiyyaba ke aakhri kalimat:

Aye Allah mujhe bakhsh de mujhpar rahem farma aur mujhe rafeeq e a'ala ke saath milaade.

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّحْمَةِ الْعَالِي.

3 martaba adaa farmaya aur rafeeq e a'ala ke huzoor poho'nch gae.⁵⁷ goya aap ki zindagi ke aakhri alfaz bhi kalma tauheed par mushtamil the.

Seerat e Taiyyaba ke ye tamaam sisilawar ahem waqeat Islami inquilab ki gharz o ghaayat ka theek theek ta'ayyun kar dete hain aur wo ye ke Aap ﷺ ka barpa kiya hua inquilab bunyadi taur par aqeede ka inquilab tha, jiske nateeje mein insani zindagi ke baaqi tamaam gosho'n moaashiyat, moashrat, mazhab, siyaasat, akhlaaq o kirdar mein az khud inquilab aata chala gaya. Pas saheeh Islami inquilab sirf wohi hoga, jiski bunyad khaalis aqeeda e tauheed par hogi. Jis inquilab ki bunyad aqeeda e tauheed par nahi hogi wo islaahi, mua'ashi, sanati, jamhoori ya siyaasi har tarah ka inquilab ho sakta hai Islami inquilab har giz nahi ho sakta.

Qaraeen Ikram! Shirk se mutaaliq baaz deegar ahem mazameen bhi deebaache mein shamil the, lekin tawaalat ki wajah se alag zameema ki shakal mein shamil ashaa-at kiye jaa rahe hain. In mazameen ke mauzuaat darj e zail hain.

1. Shirk ke baare mein baaz ahem mabaahes
2. Mushrikeen ke dalaael aur inka tajziya.
3. Asbaab e shirk

Zameema mein baaz muqamaat par Auliya Ikram se mansoob baaz karamaat tehreer ki gai hain, unke baare mein ham ye wazaahat karna zaroori samajhte hain ke Mazkoora karamaat chu'nke Auliya Ikram ki seerat par likhi gai kutub mein maujood hain, lehaza ham ne inka hasb e mauqa hawaala de diya hai, taaham unki sehat ya adm sehat ki tamaam tar zimmedaari un kutub ke munsannifeen par hai, jinho'n ne ye karamaat apni kutub mein likhi hain. Mazkoora karamaat chu'nke khilaf e sunnat hain is liye hamara husn e zan yehi hai ke ye karamaat e auliya ikram se ghalat taur par mansoob ki gai hain. Wallahu a'alam bis sawaab.

Mauzoo ki ehmiyat ke pesh e nazar kitab mein tauheed se mutalliq 3 abwab (Tauheed e Zaat, Tauheed e Ibaadat aur Tauheed e Sifaat) mein is baat ka ehtemaam kiya gaya hai ke har mas-ala ke tahat hadees se qabl Quran e Majeed ki ayat de di gai hai. Ummeed hai in sha Allah is tarha masaael ko samajhne aur zahen nasheen karne mein qareeen ikram ziyaada sahulat mehsoos kare'nge.

Is baar hamne ye ehtemaam bhi kiya hai ke Sahihain ki ahadees ke baaqi ahadees ke darja (Saheeh ya Hasan) ka zikar bhi kiya jaae. Ummeed hai ke isse kitab ki ifaadiyat mein mazeed izaafa hoga, in sha Allah. Baaz ahadees ke aagey Saheeh ya Hasan ka darja nahi likha gaya, ye wo ahadees hain jo sehat ke etebaar se qaabil e qubool hain, lekin hasan ke darja ko nahi poho'nchti.

⁵⁶ Bukhari

⁵⁷ Seerat e Nabawi ﷺ ke mazkoora baala tamaam waaqeaat ki tafseel aur hawaala-jaat ke liye mulaaheza ho Ar Raheeq ul Makhtooab az Maulana Safi ur Rahman Mubaarakpuri

Sehat e hadees ke maamla mein Shaikn Mohammad Nasiruddin Albani hafizahullah ki tehqeeq se istefaaza kiya gaya hai, taaham agar kahe'n kotaahi ho gai ho t iski nishandahi par ham mamnoon ehsan ho'nge.

Kitab ki nazar saani mohtaram walid Hafiz Mohammad Idrees Kailani رَحْمَةُ اللهِ عَلَيْهِ aur mohtaram Hafiz Salahuddin Yusuf sahab ne farmaai. Allah Ta'ala dono hazraat ki saee jameela ko sharf e qubooliyat ataa farma kar duniya aur aakhirat mein ajar e azeem se nawaaze. Ameen.

Kitab ut Tauheed ki takmeel par ham apne Rabb ke huzoor sajda shukar bajaa laate hain ke uske fazal o karam ke baghair koi nek kaam sar anjaam nahi paata, iski tafeeq aur inaayat ke baghair koi nek khwahish poori nahi hoti. Iske sahaare aur madad ke baghair koi nek iraada paaya takmeel tak nahi poho'nchta. Pas aye nek irado'n aur khwahisho'n ko poora karne waale, apne rukh e anwar ke jalaal o Jamaal ke waste se apni azmat o kibriyaa ki sadqe se aur apni la-mahdood sifaat ke waseele se hamari ye haqeer jaddo-jahad apni baargah samadi mein qubool farma.

Aye ilah al A'alameen! Ham tere nihayat aajiz, haqeer, gunahgaar aur siyakaar bande hain, tera daaman a'afu o karam, zameen o asmaan ki wusato'n se bhi waseetar hai, tu is kitab ko sharf e qubooliyat ataa farma aur ise hamare waledain, ahle o ayaal aur khud hamare liye rehti duniya tak behtareen sadqa e jaariya bana, hamare gunaho'n ki maghfirat aur bakhshish ka zariya bana, hame'n zindagi aur maut ke fitno se bacha, apne ghazab o ghussa se panah de, buri taqdeer aur buri maut se mehfooz rakh, daae'n-baae'n aur aagey peeche se hamari hifaazat farma, duniya o aakhirat mein zillat o ruswaai se panah de, marte waqt kalima tauheed naseeb farma, qabr mein munkar nakeer ke sawal o jawab mein saabit qadm rakh, azab e qabr se bacha, hashar o nashar ki haulnaakiyo'n se panh de, Rasool Allah ﷺ ki shafa'at kubra naseeb farma, Jahannam ki aag se mehfooz rakh aur Jannat mein Rasool Allah ﷺ ki rifaqat ataa farma. Ameen.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

Mohammad Iqbal Kailani A'afiallah A'anh

Jamia Malik Saud, Ar Riyadh, al Mamlakah al Arabiyyah as Saudiyyah

Shirk Ke Baare Mein Chand Ahem Mabaahes

Aqeeda e Tauheed ki wazahat karte hue ham ye likh aae hain ke Allah Ta'ala ki zaat ke saath kisi ko shareek karna shirk fizzaat, Allah Ta'ala ki ibaadat mein kisi ko shareek karna shirk fil-ibaadat aur Allah Ta'ala ki sifaat mein kisi ko shareek karna shirk fis sifaat kehlaata hai. Shirk ke mauzoo par mazeed guftagu karne se pehel darj e zail mubahes ko pesh e nazar rakhna bohut zaroori hai.

Mushrikeen Allah Ta'ala ko jaante aur Maante The

Har zamaane mein mushrik Allah Ta'ala ko jaante aur maante hain, hatta ke isiko Ma'abood e A'ala aur Rabbe Akbar (Great God) tasleem karte hain aur jo kuch is kaaenaat mein hai in sab ka Khaliq, Maalik aur Raaziq ise hi samajhte hain. Kaaenaat ka Mudabbir aur Muntazim bhi isi ko maante hain, jaisa ke Surah Yunus ki darj e zail ayat se maloom hota hai.

Unse Poocho Kaun Tumko Asmaan Aur Zamen Se Rizq Deta Hai Ye Samaa-at Aur Binaai Ki Quwwate'n Kiske Ikhteyar Mein Hain? Kaun Bejaan Mein Se Jandaar Ko Aur Jandaar Mein Se Bejaan Ko Nikaalta Hai, Kaun Is Nizam e A'alam Ki Tadbeer Kar Raha Hai? Wo Zaroor Kahe'nge Allah.⁵⁸

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ
وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ.

Aur Surah Ankaboot ki ayat mein irshad e Baari Ta'ala hai:

Jab Ye Log Kashti Par Sawaar Hote Hain To Apne Deen Ko Allah Ta'ala Ke Liye Khaalis Karke Usse Dua Maangte Hain, Phir Jab Wo Unhe'n Bachaa Kar Khushki Par Le Aata Hai To Yakaayat Shirk Karne Lagte Hain.⁵⁹

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى
الْبَرِّ إِذَا هُمْ يُشْرِكُونَ.

Is ayat se ye bhi maloom hota hai ke mushrik naa sirf Allah Ta'ala ko kaenat ka maalik aur mudabbir tasleem karte the, balke mushkil kushaai aur hajjat rawai ke liye isi ki baargah ko aakhri aur badi baargah samajhte the.

Mushrikeen Apne Ma'abudo'n Ke Ikhteyaraat Aqtaai Samajhte The.

Mushrik jinhe'n apna mushkil kusha aur haajat rawaa samajhte the, unke ikhteyarat ko zaati nahi, balke Allah Ta'ala ki taraf se ataa karda samajhte the, dauran e hajj mushrikeen jo talbiya padhte the isse mushrikeen ke is aqeede par raushni padti hai, jiske alfaz ye the:

Aye Allah main haazir hu'n, tera koi shareek nahi, magar ek tera shareek hai jiska tu hi maalik hai aur wo kisi cheez ka maalik nahi.

لَيْسَ لَكَ شَرِيكَ إِلَّا شَرِيكَ هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ.

Talbiya ke in alfaz se darj e zail 3 baate'n bilkul waazeh hain:

Awwalan: Mushrik Allah Ta'ala ko Rabbe Akbar ya Khudaa e Khudawand (Great God) maante the.

Sanian: Mushrik apne thehrae hue shuraka (khudao'n aur ma'abudo'n) ka maailk aur Khalid bhi Rabbe Akbar ko hi samajhte the.

Saalis: Mushrik ye aqeeda rakhte the ke unke thehrae hue shuraka zaati haisiyat mein kisi cheez ke maalik o mukhtaar nahi, balke unke ikhteyaraat Allah Ta'ala ki taraf se ataa karda hain, jin se wo apne paerukaaro'n ki mushkil kushaai aur haajat rawaai karte hain.

Yaad rahe mushrikeen ke talbiya se zaahir hone waale is aqeeda ko Rasool Allah ﷺ ne shirk qaraar diya hai.

⁵⁸ Surah Yunus: 30

⁵⁹ Surah Ankaboot: 65

Is mazmoon ki chand doosri ayaat ye hain: Surah 29: 61-63, Surah 31: 25, Surah 39: 38, Surah 43: 87

Quran e Majeed ki istelah Min Doonillah⁶⁰ se kya murad hai?

Mushrikeen mein paae jaane waale mukhtalif aqaaed mein se ek aqeeda ye bhi hai ke kaaenaat ki har cheez mein khuda maujood hai, ya kaaenaat ki mukhtalif ashiya dar asal khuda ki quwwat aur taaqat ke mukhtalif roop aur mazaahar hain, is aqeeda ko sabse ziyaada paziraa mushrikeen ke qadeem tareen mazhab *Hindumat*⁶¹ mein haasil hui, jinke yaha'n suraj, chand, sitaare, aag, paani, hawa, saa'np, hathi, gaae, bandar, ee'nth, pathar, paude aur darakht... goya har cheez khuda hi ka roop hai, jo pooja aur parastish ke qaabil hai. Is aqeeda ke tahat mushrikeen apne hatho'n se patharo'n ke khayali khubsurat mujassame aur buth taraashte hain, phir unki pooja aur parastish karte hain aur unhi ko apna mushkil kusha aur haajat rawa maante hain. Baaz mushrik pattharo'n ko tarashte aur koi shakal diye baghair qudrati shakal mein ise nehla dhula kar phool waghaira pehna kar iske aagey sajda rez hojaate hain aur isse dua'e'n faryade'n karne lagte hain. Is qism ke tamaam tarashuda ya ghair tarashida buth, mujassame, moortiya'n aur pathar waghaira Quran e Majeed ki istelah mein **Mindoonillah** kehlaate hain.

Mushrikeen mein buth parasti ki wajah ek doosra aqeeda bhi tha, jiska tazkirah Imam ibne Kaseer رحمہ اللہ ne Surah Nuh ki ayat 33 ki tafseer mein kiya hai.⁶² Aur wo ye ke Adam عليه السلام ki aulad mein se ek saaleh aur wali Allah musalman faut hua to iske aqeedat-mand roney aur peetne lage, sadma se nidhal iski qabar par aakar baith gae, iblees unke paas insani shakal mein aaya aur kaha ke is buzurg ke naamki yadgaar kyou'n qaaem nahi karlete. Taa-ke har waqt tumhare samne rahe tum ise bhoolne naa paao, is nek aur saleh bande ke aqeedat-mando'n ne ye tajweez pasand ki to iblees ne khud hi is buzurg ki tasweer banaa kar unhe muhiyya kardi, jisey dekh kar wo log apne buzurg ki yaad taaza karte aur uski ibaadat aur zohod ke qisse aapas mein bayan karte rehte.

Iske baad dobara iblees unke paas aaya aur kaha ke aap sab hazraat ko takleef karke yaha'n aana padta hai, kya main tum sab ko alag alag tasweere'n naa banaa du'n taa-ke tum log apne apne gharo'n mein unhe rakh lo? Aqeedat-mando'n ne is tajweez ko bhi pasand kiya aur iblees ne unhe is buzurg ki tasweer ya buth alag alag muhiyya kar diye. Jo unho'n ne apne apne gharo'n mein rakh liye. In aqeedat-mando'n ne ye tasweere aur buth yadgaar ke taur par apne apne paas mehfooz rakh liye, lekin unki doosri nasal ne aahista aahista in tasweero'n aur butho'nki pooja aur parastish shuroo kardi. Is buzurg ka naam *Wad* tha aur yehi pehla buth tha jiski duniya mein Allah Ta'ala ke siwa pooja aur parastish ki gai. *Wad* ke alaawa qaum e Nuh deegar jin butho'nki pooja karti thee unke naam *Sawa'a*, *Yaghooth*, *Yao'oq* aur *Nasar* the. Ye sab ke sab apni qaum ke saaleh aur nek log the.⁶³

Is waaqea se ye maloom hua ke jaha'n baaz mushrik pattharo'n ke khayali buth aur mujassame banaa kar unhe apna ma'abood banaa lete the, waha'n baaz mushrik apni qaum ke buzurgo'n aur waliyo'n ke mujassame aur buth banaa kar unhe bhi apna ma'abood banaa lete the, aaj bhi buth parast aqwaam jaha'n farzi buth-taraash kar unki pooja aur parastish karti hain, wahae apni qaum ki azeem aur musleh shakhsiyato'n ke buth aur mujassame tarash kar unki pooja aur parastish bhi karti hain.

Hindu log *Ram*, iski maa *Kaushallya* iski biwi *Sita* aur uske bhai *Laxman* ke buth tarashte hain. *Shivji* ke saath iski biwi *Paarwati* aur uske bete *Ganesh* ke buth aur mujassame banate hain. *Krishna* ke saath iski maa *Yashodha* aur uski biwi *Radha* ke buth aur moortiya'n banaai jaati hain.⁶⁴

⁶⁰ Mindoonillah ka matlab hai Allah Ta'ala ke siwa doosre jinki pooja aur parastish ki jaati hai. Wo doosre kaun kaun hain? In sutoor mein iski wazaahat ki gai hai.

⁶¹ T: *Hinduism*

⁶²

Aur Unho'n Ne Kaha Hargiz Naa Chodo, Apne Ma'abudo'n Ko Aur Naa Chodo Wad, Sawa'a Ko Aur Naa Yaghooth, Yao'oq Aur Nasar Ko

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا.
(Surah Nuh: 23)

⁶³ Saheeh Bukhari

⁶⁴ Yaha'n is baat ka tazkira dilcaspi se khali nahi hoga ke Hinduo'n mein 2 mashoor firqe hain. Sanaatan Dharm aur Arya Samaj. Sanaatan Dharm ki mazhabi kutub mein 4 ved 6 shastr aur 18 Puran aur 18 Ismratii shamil hain in kutub mein 33 Karod devtao'n aur autaaaro'n ka zikar milta hai, jabke Arya Samaj firqa apni buth parasti ke bawajood muwahhid hone ka dawa rakhta hai aur 4 vedo'n ke alaawa baaqi kutub ko is liye nahi tasleem karta ke unme shirk ki taaleem di gai hai.

Isi tarha budh-math ke paerukaar *Gautam Budh* ka mujassama aur moorat banaate hain, *Jain-math* ke paerukaar *Swami Mahaveer* ka buth taraashte aur uski pooja paat karte hain unke naam ki nazar o niyaz dete hain unse apni haajate'n aur muraade'n talab karte hain, ye saare naam tareeq ke farzi nahi, balke haqeeqi kirdaar hain. Jinke buth tarashe jaate hain, aise tamaam buzurg aur unke buth bhi Quran e Majeed ki istelaah **Mindoonillah** mein shamil hain.

Baaz mushrik log apne waliy'n aur buzurgo'n ke buth ya mujassame tarashne ki bajaee unki qabro'n aur mazaaro'n ke saath butho'njaisa maamla karte the. Mushrikeen e Makka, Qaum e Nuh ke *Wad*, *Sawa'a*, *Yaghooth*, *Yao'oq* aur *Nasr* ke alaawa doosre jin butho'nki pooja aur parastish karte the, unme *Laat*, *Manaat*, *Uzza* aur *Hubal* ziyaada mashoor the. Inme se *Laat* ke baare mein Imam Ibne Kaseer رحمہ اللہ ne Quran e Majeed ki ayat:

Kabhi Tumne Laat Aur Uzza Ki Haqeeqat Par Bhi Ghaur
Kiya Hai?⁶⁵

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

Ki tafseer ke tahat likha hai ke laat ek nek shakhs tha jo mausam e hajj mein hajiyo'n ko sattu ghol kar pilaaya karta tha, iske inteqaal ke baad logo'n ne iske qabr par mujawerat shuroo kardi aur rafta rafta iski ibaadat karne lage, pas wo buzurg aur auliya ikram jinki qabro'n ke saath butho'njaisa muaamla kiya jaae, inpar mujawerat ki jaae, unke naam ki nazar o niyaz di jaae, unse haajate'n aur muraade'n talab ki jaaei". Wo bhi **Mindoonillah** mein isi tarha shamil hain, jis tarha wo buth **Mindoonillah** mein shamil hain, jinki pooja aur parastish ki jaati hai.

Haasil bahes ye hai ke Kitab o Sunnat ki roo se **Mindoonillah** se murad mundarja zail 3 cheeze'n hain.

- i. Wo tamaam jandaar ya ghair jandaar ashiya, jinhe'n khuda ka mazhar ya roop samajh kar unke saamne maraasim uboodiyat bajaa laae jaae'n.
- ii. Tareekh ki wo azeem shakhsiyate'n jinke tarashuda butho'n, mujassamo'n aur moortiyo'n ke saamne maraasim e uboodiyat bajaa laae jaae'n.
- iii. Auliya ikram aur unki qabre'n, jaha'n mukhtalif maraasim e uboodiyat bajaa laae jaae'n.

Mushrikeen e Arab Ke Maraasim e Uboodiyat Kya The?

Mushrikeen e Arab buth-kado'n aur khan-khaho'n mein apne buzurgo'n aur auliya ikram ke butho'nke saamne jo Maraasim e Uboodiyat bajaa laate the unme darj e zail rusoom shaamil thee'n. buthkado'n mein mujawar ban kar baithna, butho'nse panah talab karna, unhe'n zor zor se pukarna, haajat rawaai aur mushkil kushaai ke liye unse faryaade'n aur iltijaae'n karna, Allah Ta'ala ke yaha'n unhe apna sifaarshi samajh kar murade'n talab karna, inka Hajj aur tawaf karna, unke saamne ijz o niyaz se pesh aana, unhe sajda karna, unke naam ke nazraane aur qurbaniya'n dena. Jaanwaro'n ko kabhi buthkado'n par lejaakar zubha karna, kabhi kisi bhi jagah zubha kar lena⁶⁶ ye tamaam rusumaat tab bhi shirk thee'n aur ab bhi shirk hain.

Arya Samaj firqa k eek muballiqa Raja Ram Mohan Roy (1774-1833 ne "Tohfa al Muwahhideen" ek kitaab tasneef ki hai, jis mein buth-parasti ki mazammat aur tauheed ki ta'areef ki gai hai. (Hindudharm Ki Jadeed Shakhsiyate'n by Mohammed Farooq Khan M. A.)

⁶⁵ Surah Najam: 19

⁶⁶ mulaheza ho Ar Raheeq ul Maqtoom by Maulana Safi ur Rahman Mubarakpuri Page 48-49

Kalmago bhi mushrik ho sakta hai

Shirk karne walo'n mein se kuch log to aise hain jo risalat aur aakhirat par imaan nahi rakhte. Masalan, Rasool Allah ﷺ ke zamane mein quraish e Makkah ya hamare zamane mein Hindumat ke paerukaar, unhe'n kafir o mushrik kaha jaa sakta hai. Lekin baaz log aise bhi hain jo Allah Ta'ala, Risaalat, Aakhirat par imaan rakhne ke bawajood shirk karte hain, ye ek aisee haqeeqat hai jiski gawaahi khud Quran e Majeed ne di hai:

(Qiyamat Ke Roz) Aman Unhi Ke Liye Hai Aur Raah e Raast Par Wohi Hain Jo Imaan Laae Aur Apne Imaan Ko Zulm (Shirk) Ke Saath Aaludah Nahi Kiya.⁶⁷

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ

Doosri jagah irshad e Baari Ta'ala hai:

Logo'n Mein Se Aksar Aise Hain Jo Allah Ta'ala Par Imaan Laane Ke Bawajood Mushrik Hain.⁶⁸

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ

Dono ayato'n se ye baat waazeh hai ke baaz log kalima padhne, risalat aur aakhirat par imaan laane ke bawajood shirk mein muftala hote hain, aise logo'n ko kalma-go mushrik kaha jaa sakta hai.

Aqsaam e Shirk

Shirk ki 2 qisme hain. Shirk e Akbar aur Shirk e Asghar. Allah Ta'ala ki *Zaat*, *Ibadaat* aur *Sifaat* mein kisi doosre ko shareek karna, Shirk Akbar kehlaata hai. Shirk Akbar ka murtakib daairah Islam se kharij ho jaata hai aur uski saza hamesha hamesha ke liye Jahannam hai, jaisa ke Surah Tauba ki darj e zail ayat mein hai:

Mushrikeen Ka Ye Kaam Nahi Ke Wo Allah Ta'ala Ki Masjido'n Ko Abaad Kare'n, Is Haal Mein Ke Wo Apne Oopar Khud Kufr Ki Shaadat De Rahe Hain, Unke To Sare Amaal Zaaya Ho Gae Aur Unhe'n Jahannam Mein Hamesha Rehna Hai.⁶⁹

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْبُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ

Shirk e Akbar ke alaawa baaz aise deegar umoor jinke liye ahadees mein shirk ka lafz istemaal hua hai, masalan: *Riya*, *Ya Ghairullah Ki Qasm Khaana* waghaira. Ye Shirk e Asghar kehlaate hain, Shirk e Asghar ka murtakib daairah Islam se kharij to nahi hota, albatta gunah e kabeera ka murtakib hota hai. Kabeera gunah ki saza Jahannam hai, jabtak Allah Ta'ala chaahne, Shirk e Asghar se tauba naa karna Shirk e Akbar ka baais ban sakta hai.

Yaad rahe, Shirk e Khafi se murad halka ya khafeef shirk nahi, balke makhfi shirk hai. Jo kisi insan ke andar chipi hui kaifiyat ka naam hai, ye shirk Akbar bhi hota hai, jaisa ke munafiq ka shirk aur shirk e asghar bhi ho sakta hai, jaise ke riyakar ka shirk hai.

⁶⁷ Surah Anaam: 82

⁶⁸ Surah Yusuf: 106

⁶⁹ Surah Tauba: 17

Mushrikeen Ke Dalaael Aur Unka Tajziya

Quran e Majeed ki roo se mushrikeen, shirk ke haq mein 3 qism ke dalaael rakhte hain: Zail mein ham teeno dalaael ka alag alag tajziya pesh kar rahe hain.

Pehli Daleel Aur Uska Tajziya:

Isse pehle ye baat likhi jaa chuki hai ke mushrikeen Allah Ta'ala ko apna Rabbe Akbar, Ma'abood e A'ala aur Khudaae Khudawand (Great God) tasleem karte hain. Ise apna Khalid, Raaziq aur Maalik samajhte hain, jaan pe ban aae to mukhlisatan isi ko pukarte bhi hain, lekin saath saath ye aqeeda bhi rakhte hain ke Auliya Ikram chu'nke Allah Ta'ala ke yaha'n buland martaba hote hain Allah Ta'ala ke mehboob aur pyaare hote hain. Lehaza, Allah Ta'ala ne apne ikhteyaraat mein se kuch ikhteyaraat unhe bhi de rakhe hain. Is liye unse bhi murade'n maa'ngi jaa sakti hain, unse bhi haajat aur madad talab ki jaa sakti hai, wo bhi taqdeer banaa aur sa'nwaar sakte hain, dua aur faryaad sun sakte hain, Allah Ta'ala ne Quran e Majeed mein mushrikeen ke is aqeeda ka tazkirah in alfaz mein kiya hai:

Mushriko'n Ne Allah Ta'ala Ke Siwa Doosre Ilah Is Liye
Bana Rakhe Hain taa-ke Wo Unki Madad Kare'n.⁷⁰

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنْصَرُونَ

Yehi wo aqeeda hai, jiske tahat mushrikeen arab butho'nki shakal mein apne buzurgo'n aur Auliya Ikram ko pukaarte aur insse murade'n talab karte the, isi aqeede ke tahat Hindu, Buddhist aur Jaini moortiyon mujassamon aur butho'nki shakal mein apne apne buzurgo'n aur waliyon se hajate'n aur murade'n talab karte hain. Isi aqeede ke tahat baaz musalman faut shuda Auliya Ikram aur Buzurgo'n ko pukarte aur unse hajate'n aur murade'n talab karte hain.⁷¹

Syed Ali Hajwiri راجی اپنی mashoor kitab Kashful Mahjoob mein farmate hain: *“Allah Ta'ala ke Auliya mulk ke mudabbir hain aur alam (duniya) ke nigra'n hain, Allah Ta'ala ne khas taur par inko aalam ka wali (haakim) gardaana hai aur aalam (duniya) ka hal o aqd (intezam) unke saath wabista kar diya hai aur ahkam e aalam ko unhi ki himmat ke saath jod diya hai”*.⁷²

Hazrat Nizamuddin Auliya Apni Maarooft kitab *Fawaaid al Fawaaid* mein farmate hain: *“Shaikh Nizamuddin Abul Muweed baarha farmaya karte: Meri wafat ke baad jisko koi maham darpesh ho, to isse kaho 3 din meri ziyaarat ko aae, agar teen din guzarjaane ke baad bhi wo kaam poora naa ho to 4 din aae aur ab bhi kaam naa nikle to meri qabar ki eenth se eenth bajaade”*.⁷³

Janab Ahmad Raza Khan Bareilvi farmate hain: *“Auliya Ikram murde ko zinda kar sakte hain, maadar zaad andhe aur kodhi ko shifa de sakte hain aur saari zameen ko ek qadam mein tae kar sakte hain”*.⁷⁴ Nez farmate hain: *“Auliya Ikram apni qabron mein hayat e abadi ke saath zinda hain unke ilm o idraak, sima o Basar pehle ki nisbat bohot ziyaada qawi hain”*.⁷⁵

⁷⁰ Surah Yaseen: 74

⁷¹ Yaha'n ye baat qaabil e zikar hai ke Aalam e Asbaab ke tahat kisi zinda insan se madad talab karna shirk nahi, albattha alam e asbab se baala tar Allah Ta'ala ke siwa kisi doosre ko pukarna shirk hai. Masalan samandar meind oobte hue jahaz par baithe hue logo'n ka kisi qareeb tareen bandargah par maujood logo'n ko wireless ke zariye soorat e haal se mutalle karke madad talab karna shirk nahi, kyon'ke doobne walo'n ka wireless ke zariye zinda insaan ko ittela dena, bandargah par maujood logo'n ka helicopter waghaira ke zariye jaae haadsa par pohonchna aur bachane ki Kitab o Sunnat hish karna ye saare kaam silsila asbaab ke tahat hain. Albattha agar doobne waale: Meri Kashti Tufaano'n Mein Pha'nsi Hai, Aye Moinuddin Chishti Tu Meri Mdada Kar) ki duhaai dene lage to ye shirk hoga. Kyon'ke isi

faryaad karne waale ka aqeeda hoga ke awwalan Khwaja Moinuddin Chishti marne ke bawajood saikdon ya hazaron meel door se sunne ki taaqat rakhte hain. Yaane wo Allah Ta'ala ki tarah samee hain. Saaniyan: faryaad aur pukar sunne ke baad Khwaja Moinuddin Chishti faryaad karne waale ki madad karne aur uski mushkil hal karne ki poori qudrat rakhte hain. Yaane wo Allah Ta'ala ki tarha qaadir bhi hain. In dono suraton mein jo farq hai wo ba-asaani samjha jaa sakta hai.

⁷² Tasawwuf Ki 3 Ahem Kitabe'n by Syed Ahmed Urooj Qaadri: P32

⁷³ Tasawwuf Ki 3 Ahem Kitabe'n by Syed Ahmed Urooj Qaadri P59

⁷⁴ Bareilwiya by Allama Ehsan Ilahi Zaheer: P134-135

⁷⁵ Bareilwiya – Allama Ehsan Ilahi Zaheer: 141

Faarsi ke ek shaaer ne isi aqeede ka izhaar darj e zail sher mein you'n kiya hai:

*Auliya Ikram ko Allah Ta'ala ki taraf se aisee qudrat
haasil hoti hai ke wo kaam se nikle hue teer ko wapas
laa sakte hain.*

اولیاءرا هست قدرت ازاله تیر جسته باز گردايند زاره.

Kisi Punjabi shaaer ne apne is aqeede ki tarjumaani in alfaz mein ki hai:

*Allah Ta'ala ka qalam wali ke hath mein hai, jo chaahe
likhe Allah Ta'ala ne wali ko ye taaqat bakhshi hai ke
jo chaahe likhe, jo chaahe mitaa de.*

بتھ والی دے قلم ربانی لکھے جو من بہاوے
رب والی نوں طاقت بخشی لکھے لیکھ مٹاوے

Buzurgaan e deen aur Auliya Ikram ke baare mein isi qism ki mubaalegha amez aqaaed aur tasawwurat ka ye nateeja hai ke log Auliya Ikram ke naamo'n ki duhaai dete aur unse madad aur murade'n maangte hain. Khud "Imam Ahle Sunnat" Hazrat Ahmad Raza Khan Bareilvi, Shaikh Abdul Qadir Jeelani رحمۃ اللہ علیہ ke baare mein farmate hain: "Aye Abdul Qadir! Aye fazal karne waale, baghair maange sakhaawat karne waale, aye inaaam o ikram ke maalik tu buland o azeem hai, ham par ehsaan farma aur sail ki pukaar ko sunle. Aye Abdul Qadir hamari aarzoo'n ko poora kar".⁷⁶

Janab Ahmad Raza Khan ke baare mein unke ek aqeedat mand shaaer ka izhaar e aqeedat mulaheza ho:

Chaar Jaanib Mushkile'n Hain Ek

Main Aye Mere Mushkil Kusha Ahmad Raza

Laaj Rakh Mere Phaile Haath Ki

Aye Mere Haajat Rawa Ahmad Raza

Shaikh Abdul Qadir Jeelani رحمۃ اللہ علیہ ke baare mein bhi kisi shayar ne aisa hi izhaar e khayal kiya hai:

*Aye Shaikh Abdul Qadir! Meri madad keejiye aur
mujhe ranj o gham se azaad kar deejiye, nez deen o
duniya ke tamaam muamilaat mein mujhe khush
keejiye.*

امداد کن امداد کن از رنج و غم آزاد کن
در دین و دنیا شاد کن یا شیخ عبدالقدیر

Hazrat Ali رضی اللہ عنہ ke baare mein ek arabi shaaer ne apne aqeede ka izhaar you'n kiya hai.

*Ajaabeaat zaahir karne waale Ali ko pukaaro, har
musibat mein ise apna madadgaar paaoge, aye Ali teri
wilaayat ke sadqe anqareeb saare gham door ho
jaae'nge.*

نَادِ عَلِيًّا مَظْهَرُ الْعَجَائِبِ تَجِدُهُ عَوْنًا فِي النَّوَائِبِ
كُلُّهُمْ وَغَمٌّ سَيَنْجَلِي بِوَلَايَتِكَ يَا عَلِيُّ يَا عَلِيُّ

In ifkar o aqaaed ko saamne rakhte hue, Ya Muhammad, Ya Ali, Ya Hussain, Ya Ghaus ul Aazam jaise nidaaiya kalimat ki haqeeqat asaani se samjhi jaa sakti hai aur ye andaza lagaana mushkil nahi ke in kalimat ke pas manzar mein kaun sa aqeeda kaar farma hai?

Auliya Ikram aur Buzurgaan e deen ke baare mein paae jaane waale in tasawwuraat aur aqaaed ka ab hame Kitab o Sunnat ki raushni mein jaaeza lena hai, ke kya waqai Auliya Ikram aisee qudrat aur ikhteyaraat rakhte hain, jaisa ke unke paerukaar samajhte hain?

Pehle Quran e Majeed ki chand ayaat mulaheza ho'n:

Allah Ta'ala Ko Chodkar Jinhe'n Tum Pukaarte Ho, Wo
Ek Parkah Ke Bhi Maalik Nahi.⁷⁷

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْعٍ

⁷⁶ Barailwiat – Allama Ehsan Ilahi Zaheem: 130-131

⁷⁷ Surah Faatir: 13

Kaho Pukar Dekho Inhe, Jinhe Tum Allah Ta'ala Ke Siwa Apna Ma'abood Samajh Baithe Ho, Wo Na Asmaan Mein Zarrah Baraabar Kisi Cheez Ke Maalik Hain, Na Zameen Mein Wo Asmaan o Zameen Ki Milkiyat Mein Bhi Shareek Nahi, Naa Hi Inme Se Koi Allah Ta'ala Ka Madadgaar Hai.⁷⁸

قُلِ ادْعُوا الَّذِينَ رَعَيْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مَنْ ظَهِيرٌ

Makhlugaat Ka Allah Ta'ala Ke Siwa Koi Khabargeer Nahi Aur Wo Apni Hukoomat Mein Kisi Ko Shareek Nahi Karta.⁷⁹

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

In ayaat mein Allah Ta'ala ne waazeh taur par ye baat irshad farmai hai ke main apni hukumat apne muamelat aur ikhteyarat mein kisi doosre ko shareek nahi karta aur alaawa jinhe'n log pukarte hain ya jin se murade'n aur hajate'n talab karte hain wo zarra baraabar ka ikhteyar nahi rakhte, naa hi unme se koi mera madadgaar hai.

Is duniya mein Ambiya aur Rusul, Allah Ta'ala ke paeghambar aur numainda hone ki haisiyat se Allah Ta'ala ke sabse ziyaada muqarrab, sabse ziyaada mehboob aur sabse ziyaada pyaare hote hain, Quran e Majeed mein Allah Ta'ala ne bohot se Ambiya Ikram ke waqaaat bayan farmae hain ke wo kis tarha apni apni qaum ke paas dawat e tauheed lekar aae aur qaum ne unke saath kya sulook rawa rakha, kisi ko qaum ne jilawata kar diya, kisi ko qaed kar diya, kisi ko qatl kar diya, kisi ko maara aur peeta, lekin wo khud apni qaum ka kuch bhi na bigaad sakey. Hazrat Hud عليه السلام ne qaum ko tauheed ki dawat di, qaum na maani balke ulta ye kaha:

Acha, To Le Aao Wo Azaab Jiski Tum Hame Dhamki Dete Ho, Agar Apni Baat Mein Sacche Ho.⁸⁰

فَأْتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

Is par Allah Ta'ala ke paeghambar sirf itna hi keh kar khamosh ho gaya:

Tum Bhi (Azab Ka) Intezar Karo, Main Tumahre Saath Intezar Karta Hu'n (yaane azaab laana mere bas mein nahi).⁸¹

فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

Aisa hi maamla doosre ambiya ikram ke saath bhi pesh aata raha, ham yaha'n Allah Ta'ala ke ek Jaleel ul qadr paeghambar Hazrat Lut عليه السلام ka waaqea tafseer se bayan karna chaahte hain, jinki qaum aghlam⁸² ke marz mein muhtala thee, farishte azab lekar khubsurat ladko'n ki shakal mein aae to Hazrat Lut عليه السلام apni badkaar qaum ke baare mein soch kar ghabraa uthe, kehne lage:

Ye Din To Badi Museebat Ka Hai.⁸³

هَذَا يَوْمٌ عَصِيبٌ

Aur apni qaum se ye darkhwast ki:

Allah Ta'ala se daro aur mere mehmano'n ke maamle mein mujhe zaleel naa karo, kya tum mein koi bhala aadmi nahi.⁸⁴

فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ

Qaum par aapki is mannat samaajat ka koi asar naa hua to aajiz aur majboor hokar yaha'n tak keh daala ke:

Agar Tumhe Kuch Karna Hi Hai To Ye Meri Betiya'n (Nikah Ke Liye) Maujood Hain.⁸⁵

هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ

⁷⁸ Surah Tauba: 22

⁷⁹ Surah Kahaf: 23

Is mazmoon ki chand doosri ayaat ye hain: Surah 6: 17, Surah 17: 56-57, Surah 21: 43, Surah 27: 62, Surah 5: 76, Surah 25: 3, Surah 72: 20-21, Surah 7: 194, Surah 16: 20-21, Surah 13: 11

⁸⁰ Surah Araaf: 70

⁸¹ Surah Araaf: 71

⁸² T: Sudomy

⁸³ Surah Hud: 77

⁸⁴ Surah Hud: 74

⁸⁵ Surah Hujr: 17

Badd-bakht qaum ispar bhi raazi naa hui to paeghambar ki zaban par badi hasrat ke saath ye alfaz aagae:

Aye Kash! Mere Paas Itni Taaqat Hoti K Tumhe Seedha
Kar Deta Ya Koi Mazboot Sahaara Hota Jiski Panah
Leta.⁸⁶

لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ

Hazrat Lut عليه السلام ke is waaqea ko saamne rakhiye aur phir ghaur farmaiye ke paeghambar ki baat ke ek ek lafz se bebasi, bekasi aur majboori kis tarha tapak rahi hai, sochne ki baat ye hai ke kya khudai ikhteyaraat ka maalik koi shakhs mehmano'n ke saamne you'n apne dushman se mannat samaajat karna gawaara karta hai aur phir ye ke koi sahib e ikhteyar aur sahib e qudrat shakhs apni betiyo'n ko you'n badkaar aur badmaash logo'n ke nikah mein dena pasand karta hai?

Ek nazar Sayyadul Ambiya, Sarwar e Aalam ﷺ ki hayat e tayyaba par bhi daal kar dekhiye, Masjid al Haraam mein namaz padhte hue mushrikeen ne sajda ki haalat mein Aap ﷺ ki peeth par oonth ki ojhd ki rakhdi. Hazrat Fatma رضي الله عنها ne aakar apne baba ko is mushkil se najaat dilaai, ek mushrik Uqba bin Abi Mueet ne Aap ﷺ ke gle mein chaadar daal kar sakhti se galaa gho'nta, Hazrat Abu Bakr Siddiq رضي الله عنه daod kar aae aur Aap ﷺ ki jaan bachaai, Taif mein mushrikeen ne patthar maar maar kar is qadr zakhmi kar diya ke Aap ﷺ ke na'alain mubaarak khon se tar-ba-tar ho gae aur Aap ﷺ ne bilaa aakhir shaher se bahar ek bagh mein panah li, Taif se wapsi par Makkah Muazzaama mein dakhil hone ke liye Aap ﷺ ko ek mushrik Muti'im bin A'adi ki panah haasil karna padi, mushrikeen e Makkah ke zulm o sitam se tang aakar raat ki tareeki mein Aap ﷺ ko apna ghar baar chodna pada, jung e ohad mein ek mushrik ne Aap ﷺ ki ek pathar maara jisse Aap ﷺ neeche gir gae aur ek nichla daa'nt tut gaya, isi jung mein ek doosre mushrik ne Aap ﷺ ke chehra mubaarak par is zor se tarlwar maari ke khud ki 2 kadiya'n cehre ke andar dhans gai, jinhe baad mein Sahaba Ikram رضي الله عنهم ne nikaala. Hazrat Ayesha رضي الله عنها par badkaari ka bohtan lagaaya gaya, Aap ﷺ 40 din tak shadeed pareshani mein muhtala rahe, hatta ke bazariye wahee Hazrat Ayesha رضي الله عنها ki bara-at nazil ki gai. Aap ﷺ 1500 musalmaano ke saath madina se umrah ada karne ke liye nikle, mushrikeen e Makkah ne Aap ﷺ ko raste mein rok diya, Aap ﷺ umrah adaa naa kar sakey. Baaz mushriko'n ne Aap ﷺ ko 2 martaba dhoka de kar tableegh e Islam ke bahane Jaleel ul qadr Sahaba Ikram رضي الله عنهم (jinki majmui tadaad 70 se 80 tak banti hai) ko lejaa kar Shaheed kar diya, jisse Aap ﷺ ko shadeed sadma poh'ncha.

Seerat e Taiyyaba ke in tamaam waqeat ko samne rakha jaae to hamare saamne ek aise insan ki tasweer aati hai jo paeghambar hone ke bawajood qanoon e ilaahi aur moaashiyat e ezdi ke saamne bebas aur lachaar nazar aata hai. Maulana Altaf Hussain Haali رحمته الله Kitab o Sunnat ke is mauqaf ki badi theek theek tarjumaani darj e zail ashaar mein ki hai

*Jaha'n Daar Maghloob o Maq-hoor Hain Waa'n Nabi Aur Siddiq Majboor Hain Waa'n
Na Parastish Hai Rohbaan o Ehbaar Ki Waa'n Na Parwaa Hai Azraar o Ehraar Ki Waa'n*

Ab ek taraf buzurgo'n aur auliya ikram ke aqaaed aur unse mansoob waqeaat samne rakhiye aur doosri taraf quraani talimaat aur quran e majeed mein bayan kiye gae ambiya ikram عليه السلام ke waqeaat ko saamne rakhiye, dono ke taqaabul se jo nateeja nikalta hai wo ye ke, yaa to Kitab o Sunnat ki talimaat aur Ambiya Ikram عليه السلام ke waqeaat mahez qisse aur kahaniya'n hain, jinka haqeeqat se door ka bhi waasta nahi, ya phir buzurgo'n aur auliya ikram ke aqaaed aur unse mansoob waqeaat saraasar jhoot aur manghadat hain. In dono surato'n mein se jiska jo jee chaahe raasta ikhteyar karle. Ahle Imaan ke liye to sirf ek hi raasta hai:

Aye Hamare Parwardigar! Jo Farman Toone Naazil Kiya
Hai, Hamne Ise Maan Liya Aur Rasool Ki Paerwee Ki
Hamara Naam Gawahi Dene Walo'n Mein Likhle.⁸⁷

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

⁸⁶ Surah Hud: 80

⁸⁷ Surah Aale Imran: 53

Doosri Daleel Aur Uska Tajziya:

Baaz log ye aqeeda rakhte hain ke buzurgan e deen aur auliya ikram Allah Ta'ala ke yaha'n buland martaba rakhte hain, Allah Ta'ala ke mehboob aur pyaare hote hain, is liye Allah Ta'ala ki baargah buland o bartar tak rasaai haasil karne ke liye auliya ikram aur buzurgo'n ka waseela ya waasta bohut zaroori hai, kaha jaata hai ke jis tarha duniya mein kisi afsar aala tak darkhwast poh'nchaane ke liye mukhtalif sifarisho'n ki zarurat padti hai, isi tarha Allah Ta'ala ki jaanib main apni haajat pesh karne ke liye waseela pakadna zaroori hai. Agar koi shakhs bila-waseela apni haajat pesh karega to wo isi tarha nakaam o namuraad rahega, jis tarha afsar e aala ko bila sifarish pesh ki gai darkhwast be-neel⁸⁸ o maraam⁸⁹ rehti hai. Quran e Majeed mein Allah Ta'ala ne is aqeeda ka zikar darj e zail alfaz mein kiya hai:

Wo Log Jinho'n Ne Allah Ta'ala ke Siwa Doosro'n Ko
Apna Sarparast Banaa Rakha Hai (Wo Apne Is فعل Fe'l Ki
Taujeeh Ye Karte Hain Ke) Hamto Unki Ibaadat Sirf Is
Liye Karte Hain taa-ke Wo Allah Ta'ala Tak Hamari
Rasaai Karaade'n.⁹⁰

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى
اللَّهِ زُلْفًا.

Shaikh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ se mansoob darj e zail iqtebas isi aqeede ki tarjuman ki karta hai: “Jab bhi Allah Ta'ala se koi cheez maa'ngo, mere wasila se maa'ngo taa-ke murad poori ho aur farmaya ke jo kisi museebat mein mere wasile se madad chaahe, iski museebat door ho aur jo kisi sakhti mein mera naam lekar pukare ise kushadgi haasil ho, jo mere wasile se apni murade'n pesh kare to poori ho'n.”⁹¹

Chunache, Shaikh ke aqeedat mand in alfaz se dua maangte hain:

Aye Allah dono jahano ke faryaad ras, Abdul Qadir
Jeelani ke sadqe meri haajat puri farma.

إِنِّهِ بِحُرْمَةِ غَوْثِ النَّفْلَيْنِ أَفْضَلُ حَاجَتِي

Janab Ahmad Raza Khan Bareilvi farmate hain: “Auliya se madad maangna unhe pukarna unke saath tawassul karna amr e mashroo aur shae-e-marghoob hai, jiska inkaar na karega magar hat-dharm ya dushman e insaaf”.⁹²

Waseela pakadne ke silsila mein Hazrat Junnaid Baghdaadi ka darj e zail waaqea bhi qaabil e zikr hai ke: “Ek martaba Hazrat Junaid Baghdaadi رَحْمَةُ اللهِ عَلَيْهِ, Ya Allah Ya Allah keh kar dariya uboor kar gae, lekin mureed se kaha ke Ya Junaid Ya Junaid keh kar chala aa, phir shaitan e laeen ne is (mureed) ke dil mein was-wasa daala, kyou'n na main bhi Ya Allah kahu'n jaisa ke peer sahab kehte hain, Ya Allah kehne ki der thee ke doobne laga, phir Junaid ko pukara”.

Junaid ne kaha: “Wohi keh, Ya Junaid Ya Junaid. Jab paar lagaa to poocha: Hazrat! Ye kya baat hai?”

Farmaya: “Aye Nadaa'n! Abhi tu Junaid tak to poh'ncha nahi, Allah Ta'ala tak rasaai ki hawas hai”.⁹³

Allah Ta'ala ki baargah tak rasaai haasil karne ke liye buzurgan e deen aur auliya ikram ka waseela aur waasta pakadne ka aqeeda saheeh hai ya ghalat, ye dekhne ke liye ham Kitab o Sunnat ki taraf rujoo kare'nge, taa-ke maloom kare'n ke shariyat ki adaalat mein is baare mein kya faisla karti hai. Pehle Quran e Majeed ki chand aayat mulaheza ho'n.

Tumhara Rabb Kehta Hai Mujhe Pukaro, Main Tumhari
Dua'n Qubool Karunga.⁹⁴

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ.

⁸⁸ T: Naakaam o Naamuraad

⁸⁹ T: Muraad, Talab, Maqsad

⁹⁰ Surah Zumar: 3

⁹¹ Shariyat o Tareeqat: 296

⁹² Barailwiat: 110

⁹³ Shariyat o Tareeqat: 328

⁹⁴ Surah Momin: 60

Aye Nabi, Mere Bande Agar Tumse Mere Mutaalliq Pooche'n To Inhe Bataado Ke Main Unse Qareeb Hi Hu'n, Pukarne Waala Jab Mujhe Pukarta Hai To Main Iski Pukar Ka Jawab Deta Hu'n.⁹⁵

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

Mera Rabb Qareeb Bhi Aur Jawab Dene Waala Bhi.⁹⁶

إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

Mazkoora baala ayato'n se darj e zail baate'n maloom hoti hain:

Awwalan- Allah Ta'ala bila istashna apne tamaam bando'n, nekukaar ho'n ya gunahgaar, parhezgaar ho'n ya khata kaar, aalim ho'n ya jaahil, murshad ho'n ya mureed, ameer ho'n ya ghareeb, mard ho'n ya aurat, sabko ye hukum de raha hai ke tum mujhe baraah eraast pukaaro, mujh hi se apni hajate'n aur murade'n talab karo, mujh hi se duae'n aur faryaade'n karo.

Saniyan- Allah Ta'ala apne tamaam bando'n ke bulkul qareeb hai (apne ilm o qudrat ke saath) lehaza har shakhs khud Allah Ta'ala ke huzoor apni darkhwast aur hajate'n pesh kar sakta hai, isse apna gham aur dukhda bayan kar sakta hai, chaahe tu raat ki tarikiyo'n mein, chaahe tu din ke ujaalo'n mein, chaahe tu band kamro'n ki tanhaiyo'n mein, chaahe tu majme aame mein, chaahe tu hazar⁹⁷ mein, chaahe tu safar mein, chaahe tu jungalo'n mein, chaahe sehrao'n mein, chaahe tu samandaro'n mein, chaahe tu fizaa'o'n mein, jab chaahe jaha'n chaahe, ise pukar sakta hai, isse baat cheet kar sakta hai ke wo har shakhs ki rag-garden se bhi ziyaada qareeb hai.

Saalisan- Allah Ta'ala apne tamaam bando'n ki dua'o'n aur faryaado'n ka jawab kisi waseela ya waasta ke baghair khud deta hai, ghaur farmaiye jo haakim e waqt riaaya ki darkhwaste'n khud wasool karne ke liye 24 ghante apna darbar aam khula rakhta ho aur inpar faisle bhi khud hi saadir farmata ho, iske huzoor darkhwaste'n pesh karne ke liye waseele aur waste talaash karna saraasar jahaalat nahi to aur kya hai?

Rasool Allah ﷺ se ahadees mein jitni bhi duae'n marwi hain, unme se koi ek zaeef se zaeef hadees bhi aisee nahi milti jisme Aap ﷺ ne Allah Ta'ala se koi hajat talab karte hue ya dua maangte hue Ambiya Ikram Hazrat Ibrahim عليه السلام, Hazrat Ismail عليه السلام, Hazrat Musa عليه السلام ya Hazrat Isa عليه السلام ko waseela ya waasta banaaya ho, isi tarha Aap ﷺ ki wafat ke baad Sahaba Ikram رضي الله عنهم ne dua maangte hue Sayyadul Ambiya Sarwar e Aalam ﷺ ko waseela ya waasta banaya ho. Agar waeela ya waasta pakadna jaez hota, Sahaba Ikram رضي الله عنهم ke liye Rasool Allah ﷺ se badh kar afzal aur aala waseela koi nahi ho sakta tha, jis kaam ko Rasool Allah ﷺ aur Sahaba Ikram رضي الله عنهم ne ikhteyar nahi farmaya, aaj ise ikhteyar karne ka jawaz kaise paeda kiya jaa sakta hai?

Allah Ta'ala ke huzoor rasaai haasil karne ke liye waseela aur waasta talash karne ki jo duniyavi misaale'n dee jaati hain, aaiye lamha bhar ke liye in par bhi ghaur kar le'n aur ye dekhe'n ke unme kaha'n tak sadaaqat hai?

Duniya mein kisi afsar e baala tak rasaai haasil karne ke liye waseela aur waasta ki zaroorat darj e zail wujuhaat ki binaa par ho sakti hai.

- i. Afsaraan e Bala ke darwazo'n par hamesh darbaan baithte hain, jo tamaam darkhwast guzaro'n ko andar jaane dete, agar koi afsar e baala ka muqarrab aur azeez saath ho to ye rukaawat fauran door ho jaati hai, lehaza waseela aur waasta matloob hota hai.
- ii. Mutalleqa afsar agar sail ke zaati halaat aur muamilaat se aagah na ho tab bhi wasila aur waste ki zarurat padti hai, taa-ke mutalleqa afsar ko matluba malumaat faraaham ki jaa sake'n jin par wo etemaad kar sakey.

⁹⁵ Surah Baqarah: 186

⁹⁶ Surah Hud: 61

⁹⁷ T: Ek Jagah Qiyaam, Padaao

- iii. Agar afsar e baala berahem, be insaaf aur zaalim tabiyat ka maalik ho tab bhi wasile aur waste ki zaroorat mehsoos ki jaati hai, kahe'n khud sail hi beinsaafi aur zulm ka shikar naa ho jaae.
- iv. Agar afsar e baala se najaaez maraa-at aur mafadaat ka husool matloob ho (masalan rishwat de kar ya kisi qareebi rishtedaar, waledain, biwi, ya aulad waghaira ka dabao dalwa kar mafaad haasil karna ho) tab bhi wasile aur waste ki zaroorat mehsoos ki jaati hai.

Ye hain wo mukhtalif surate'n jin mein duniyavi wasto'n aur waseelo'n ki zarurat mehsoos ki jaati hai, in tamaam nukat ko zahen mein rakhiye aur phir shociye kya waqai Allah Ta'ala ke ha'n darban muqarrar hain, ke agar koi aam aadmi darkhwast pesh karna chaahe to ise mushkil pesh aae aur agar iske muqarrab aur mehboob aae'n to unke liye azan e aam ho? Kya waqai Allah Ta'ala bhi duniwi afsaro'n ki tarha apni makhlooq ke halaat aur muamilaat se laa ilm hai, jinhe jaanne ke liye ise wasile ya waasta ki zarurat ho?

Kya Allah Ta'ala ke baare mein hamara aqeeda yehi hai ke wo zulm, beinsaafi aur berehmi ka murtakib ho sakta hai? Kya Allah Ta'ala ke baare mein hamara imaan yehi hai ke dunyawī adaalat ki tarha iske darbar mein bhi rishwat ya waste aur waseele ke dabao se najaaez maraa-at⁹⁸ aur mafadaat ka husool mumkin hai?

Agar in saare sawalo'n ka jawab "Haa'n" mein hai to phir Quran e Majeed aur Hadees Shareef mein Allah Ta'ala ke baare mein bataai gai saari sifaat masalan: Rahman, Raheem, Kareef, Rauf, Wudood, Samee, Baseer, Aleem, Qadeer, Khabeer, Mukhsit waghaira ka mutlaqan inkaar kar deejiye aur phir ye bhi tasleem kar leejiye ke jo zulm o sitam, andhernagri aur jungle ka qanoon is duniya mein raaej hai (maazAllah) Allah Ta'ala ki haa'n bhi wohi qanoon raaej hai aur agar in sawalo'n ka jawab nafi mein hai (aur waqai nafi mein hai) to phir sochne ki baat ye hai ke Mazkoora baala asbaab ke alaawa aakhir wo kaunsa sabab hai, jiske liye waseele aur waste ki zarurat hai?

Ham is mas-ale ko ek misla se waazeh karna chaahe'nge, ghair farmaiye agar koi haajatmand 50 ya 100 meel door apne ghar baithe kisi afsar e majaz ko apni pareshani aur museebat se agaah karna chaahe to kya aisa kar sakta hai? Hargiz nahi, saail o masool dono hi waste aur waseele ke mohtaaj hain.

Farz keejiye saail ki darkhwast kisi tarha afsar e majaz tak poh'ncha di gai, kya ab wo afsar is baat ki qudrat rakhta hai ke saail ke bayan karda halaat ki apni zaati ilm ki bina par tasdeeq ya tardeed kar sake? Hargiz nahi, insan ka ilm is qadr mehdood hai ke wo kisi ke saheeh halaat jaanne ke liye qaabil e etemaad aur siqa gawaho'n ka mohtaaj hai.

Farz keejiye afsar e baala apni intehai zahaanat aur firaasat ke sabab khud hi haqaaeq ki the tak poho'nch jaata hai to kya wo is baat par qaadir hai ke apne daftar mein baithe baithe 50 ya 100 meel door baithe hue saail ki mushkil asaan karde? Hargiz nahi, balke aisa karne ke liye bhi ise waseele aur waste ki zarurat hai, goya saail sawal karne ke liye waseele ka mohtaaj hai aur afsar mazaaz madad karne ke liye waaste ya waseele ka mohtaaj hai. Yehi wo baat hai to Allah Ta'ala ne Quran e Majeed mein you'n irshad farmai:

Madad Chaahne Waale Bhi Kamzor Aur Jin se Madad
Chaahi Jaati Hai Wo Bhi Kamzor.⁹⁹

صَعَفَ الطَّالِبُ وَالْمَطْلُوبُ.

Iske bar-aks Allah Ta'ala ki sifaat ikhteyarat aur qudrat e kaamila ka haal to ye hai ke saato'n zameen ke neeche patthar ke andar maujood choti se choo'nti ki pukar bhi sun raha hai, iske halaat ka poora ilm rakhta hai aur kharbo'n meel door baithe bithae kisi waseele aur waaste ke baghair iski saari zarurate'n aur hajate'n bhi poori kar raha hai, phir aakhir Allah Ta'ala ki sifaat aur qudrat ke saath insaano ki sifaat aur qudrat ko kaunsi nisbat hai ke Allah Ta'ala ke liye dunyawī misaale'n di jaae'n aur waseele ya waasta ka jawaz saabit kiya jaae?

⁹⁸ T: Riaayat, Sulook, Murwawwat

⁹⁹ Surah Hajj: 73

Haqeeqat ye hai ke Allah Ta'ala ke maamle mein tamaam dunyavi misaale'n mahez shaitani fareb hain, wasee qudrato'n aur laa-mehdood sifaat ke maalik Allah Ta'ala ki zaat e baabarkat ke muamilaat ko intehai mehdood qaleel aur aarzi ikhteyaraat ke maalik insaano ke muamilaat par mehmoool karna aur Allah Ta'ala ki zaat ke liye afsaraan e baala ki misaale'n dena Allah Ta'ala ki janab mein bohut badi tauheen aur gustakhi hai. Jisse khud Allah Ta'ala ne musalmaano ko in alfaz mein mana farmaya hai:

Logo! Allah Ta'ala Ke Liye Misaale'n Na Do, Beshak
Allah Ta'ala Har Cheez Jaanta Hai Aur Tum Nahi
Jaante.¹⁰⁰

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.

Pas haasil kalaam ye hai ke na to Kitab o Sunnat ki ru-se waseela aur waasta pakadna jaaez hai, naa hi aqal insani iski taaeed karti hai:

Pas Allah Ta'ala Paak Aur Baala-tar Hai Is Shirk Se Jo
Log Karte Hain.¹⁰¹

سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ.

¹⁰⁰ Surah Nahal: 74

¹⁰¹ Surah Qasas: 68

(T: Typing karte hue Arabi ibaaarat mein ghalati hui thi, jiski roman mein tasheeh kardi gai hai)

Teesri Daleel Aur Uska Tajzia:

Baaz log ye aqeeda rakhte hain ke Auliya Ikram chu'nke Allah Ta'ala ke yaha'n bade buland martaba aur muqarrab hote hain, lehaza in ka Allah Ta'ala ke yaha'n badaa asar o rusookh hai, agar nazar o niyaz de kar unhe khush kar liya jaae to wo Allah Ta'ala ke yaha'n hamari sifarish karke hame bakhshwa le'nge. Allah Ta'ala ne Quran e Majeed mein is aqeede ka izhaar in alfaz mein kiya hai:

Ye Log Allah Ta'ala Ke Siwa Unki Ibaadat Karte Hain,
Jo Na Inko Nuqsan Poh'ncha Sakte Hain, Na Nafa Aur
Kehte Hain Ke Ye Allah Ta'ala Ke Haa'n Hamare
Sifaarshi Hain.¹⁰²

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ
هُؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ

Ek buzurg Janab Khaleel Barakati Sahab ne is aqeede ka izhaar in alfaz mein kiya hai: “Beshak Auliya aur Fuqaha apne paerukaaro'n ki shafa-at karte hain aur unki nighbaani karte hain, jab unki rooh nikalti hai, jab munkar nakeer unse sawal karte hain, jab inka hashar hota hai, jab inka naama e amaal khulta hai, jab unse hisaab liya jaata hai, jab unke amal milte hain, jab wo pul siraat par chalte hain, har waqt har haal mein unki nighbaani karte hain, kisi jagah unse ghaafil nahi hote”.¹⁰³

Shafa-at ke silsile mein Shaikh Abdul Qadir Jeelani رحمته اللہ علیہ ka ek waaqea qaraeen ki dicaspi ke liye ham yaha'n naqal kar rahe hain, jisse andaza hota hai ke baaz logo'n ke nazdeek Auliya Ikram kis qadr sahib e ikhteyar aur sahib e shafa-at hote hain, waaqea darj e zail hai: “Jab Shaikh Abdul Qadir Jeelani رحمته اللہ علیہ jahan e faani se aalam e jaadaani mein tashreef le gae, to ek buzurg ko khuwab mein bataya ke munkar nakeer ne jab muhse *Man Rabbuka?* (yaane *tera Rabb kaun hai*) poocha to maine kaha Islami tareeqa ye hai ke pehle Salam aur musaafa karte hain, chunache farishto'n ne naadim hokar musaafa kiya to Shaikh Abdul Qadir Jeelaani رحمته اللہ علیہ ne hath mazbooti se pakad liye aur kaha ke takhleeq e aadam ke waqt tumne: ““Kya Tu Paeda Karta Hai Ise Jo Zameen Mein Fasaad Barpa Kare” keh kar apne ilm ko Allah Ta'ala ke ilm se ziyaada samajhne ki gustakhi kyou'n ki nez tamaam bani e aadam ki taraf fasaad aur khoon-rezi ki nisbat kyou'n ki?

Tum mere in sawalo'n ka jawab doge to chodu'nga warna nahi, munkar-nakeer hakka bakka ek doosre ka mu'n takne lage apne aap ko chudaane ki Kitab o Sunnat hish ki magar is dilaawar yaktaae maidaan e jabroot aur ghaus bahar e lahoot ke saamne quwwat e makooti kya kaam aati, majboor farishto'n ne arz kiya Huzoor! Ye baat saare farishto'n ne kahi thee, lehaza aap hame chode'n taa-ke baaqi farishto'n se pooch kar jawab de'n. Hazrat Gous us Saqlain رحمته اللہ علیہ ne ek farishte ko choda doosre ko pakd rakha, farishte ne jaakar saara haal bayan kiya to sab farishte is sawal ke jawab se aajiz reh gae, tab Allah Ta'ala ki taraf se hukum hua ke mere mehboob ki khidmat mein haazir hokar apni khataa moaaf karaao, jab tak wo moaaf na karega rihaai na hogi, chunache tamaam farishte mehboob e subhani raziallahu ta'ala anh ki khidmat mein haazir hokar uzar khwah hue. Hazrat Samdiyyat (yaane Allah Ta'ala) ki taras se bhi shafa-at ka ishaara hua, us waqt hazrat ghaus e aazam ne janab Baari Ta'ala mein arz ki.

Aye Khaliq e Kul! Rabbe Akbar! Apne rahem o karam se mere murideen ko bakhshde aur inko munkar-nakeer ke sawalo'n se bari farmade to main in farishto'n ka qusoor moaaf karta hu'n. Farman e ilaahi poh'ncha ke mere mehboob! Maine teri dua qubool ki farishto'n ko moaaf kar, tab janaab ghausiyyat e ma-aab ne farishto'n ko choda aur wo aalam e malakoot ko chalegae”.¹⁰⁴

Ghaur farmaiye is ek waaqea mein Auliya Ikram ke ba-ikhteyar hone, Auliya Ikram ka waseela pakadne aur Auliya Ikram ko Allah Ta'ala ke yaha'n sifaarshi banaane ke aqeede ki kis qadr bharpoor tarjumaani ki gai hai, is waaqea se pata chalta hai ke Auliya Ikram jab chaahe'n sifarish karke Allah Ta'ala se bakhshwa sakte hain aur Allah Ta'ala

¹⁰² Surah Yunus: 18

¹⁰³ Barailwiat: 312

¹⁰⁴ Tohfatul Majaalis by Riyaz Ahmad Goharshahi: 8-11 (bahawaala: Gulistaan e Aulia)

ko unki sifarish ke bar-aks majal e inkaar nahi, balke is waaqea se ye andaza hota hai ke Auliya Ikram, Allah Ta'ala ko sifarish maan-ne par majboor bhi kar sakte hain.

Aaiye ek nazar Qurani Talimaat par daal kar dekhe'n kya Allah Ta'ala ke huzoor is noiyyat ki sifarish mumkin hai ya nahi? Sifarish se mutalliq chand qurani ayaat darj e zail hain:

Kaun Hai Jo Iski Janab Mein Iski Ijaazat Ke Baghair
Sifaarish Kar Sake.¹⁰⁵

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ.

Wo Farishte Kisi Ke Haq Mein Sifarish Nahi Karte Siwaae
Iske Haq Mein Sifarish Sunne Par Allah Ta'ala Raazi
Ho.¹⁰⁶

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ.

Kaho, Sifaarish Saari Ki Saari Allah Ta'ala Ke Ikhteyar
Mein Hai.¹⁰⁷

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا.

In ayaat mein Allah Ta'ala ke huzoor sifarish ki jo hudood o quyood bayan ki gai hain wo ye hain: P51

Awwalan, sifarish sirf wohi shakhs kar sakega jisey Allah Ta'ala sifarish karne ki ijaazat dega.

Saaniyan, Sifarish sirf isi shakhs ke haq mein ho sakegi, jiske liye Allah Ta'ala sifarish karna pasanaad farmaega.

Saalisan, sifarish ki ijaazat dene ya naa dene, qubool karne ya naa karne ka saara ikhteyar sirf Allah Ta'ala ke paas hai.

Quran e Majeed ki in muqarrar kardar hudood mein rehte hue qiyaamat ke din Ambiya o Sulaha, Allah Ta'ala se sifarish karne ki ijaazat kaise haasil kare'nge aur phir sifarish karne ka tareeqa kya hoga, iska andaza Bukhari o Muslim mein di gai taweel hadees e shafa-at se kiya jaa sakta hai, jisme Rasool Allah ﷺ irshad farmate hain: Qiyaamat ke roz log baari baari Hazrat Adam عليه السلام, Nuh عليه السلام, Ibrahim عليه السلام, Musa عليه السلام aur Isa عليه السلام ki khidmat mein hazir ho'nge, ke Allah Ta'ala ke huzoor hamari sifarish keejiye, lekin sab ambiya ikram apni apni mamuli laghzisho'n ko yaad karke Allah Ta'ala se khof mehsoos karte hue sifarish karne se ma'azerat kar de'nge. Bilaa aakhir log Rasool Allah ﷺ ki khidmat mein hazir ho'nge, tab Aap ﷺ, Allah Ta'ala se haazri ki ijaazat talab kare'nge, ijazat milne par Allah Ta'ala ke huzoor sajda mein gir jaae'nge aur us waqt tak sajde mein pade rahe'nge jab tak Allah Ta'ala chaahaga.

Tab Allah Ta'ala irshad farmaega: Aye Muhammad ﷺ! sar uthaao, sifaarish karo, tumhari sifarish suni jaaegi. Chunache Rasool Allah ﷺ pehle Allah Ta'ala ki hamd o sana kare'nge aur uske baad Allah Ta'ala ki muqarrar karda hadd ke andar sifarish kare'ng, qubool hogi. Kitab o Sunnat mein jaaez sifarish ki jo hudood o quyood bayan ki gai hain Quran e Majeed mein ambiya ikram ke diye gae waqeaat unki taa'eed aur tasdeeq karte hain, ham yaha'n misaal ke taur par sirf ek paeghambar Hazrat Nuh عليه السلام ka waaqea bayan karna chaahate hain. Hazrat Nuh عليه السلام 930 saal tak mansab e risaalat ke faraez anjaam dete rahe, qaum par jab Allah Ta'ala ki taraf se azaab aaya to unhi ka mushrik beta doobne waalo'n mein shamil tha, jisey dekh kar yaqeenan budhe baap ka kaleeja kaata hoga, chunache Allah Ta'ala ki baargah mein sifarish ke liye hath phaelakar arz kiya:

Aye Rab! Mera Beta Mere Gharwalo'n Mein Se Hai Aur
Tera Wada Saccha Hai Tu Sab Haakimo'n Se Badhkar
Haakim Hai.¹⁰⁸

إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ.

Jawab mein irshad hua:

¹⁰⁵ Surah Baqarah: 255

¹⁰⁶ Surah Ambia: 28

¹⁰⁷ Surah Zumar: 44

¹⁰⁸ Surah Hud: 45

Aye Nuh! Jis Baat Ki Tu Haqeeqat Nahi Jaanta Iski Tujhse Darkhwast Na Kar, Main Tujhe Naseehat Karta Hu'n Ke Apne Aap Ko Jaahilo'n Ki Tarha Na Banaale.¹⁰⁹

فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنِّي أَعْطُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ.

Allah Ta'ala ki taraf se is tambeeh par Hazrat Nuh عليه السلام apne lakht e jigar ka sadma to bhool hi gae, apni fikr laahiq hogai, chunache fauran arz-pardaz hue:

Aye Mere Rabb Main Teri Panah Maangta Hu'n Isse Ke Wo Cheez Tujhse Maangu Jiska Mujhe Ilm Nahi, Agar Toone Mujhe Maaf Na Kiya Aur Rahem Na Farmaya To Main Barbaad Ho Jaau'nga.¹¹⁰

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ.

You'n ek Jaleel ul qadr paeghambar ki apne bete ke haq mein ki gai sifarish baargah e ezdi se radd kardi gai aur paeghambar zaada¹¹¹ shirk ki wajah se azaab mein muftala hokar raha.

Kitaab o Sunnat ki talimaat jan lene ke bawajood agar koi shakhs ye aqeeda rakhata hai ke ham falaa'n hazrat sahab ya peer sahab ke naam ki nazar o niyaz dete hain, lehaza wo hame qiyaamat ke roz sifarish karke bakhshwa le'nge to iska anjam us shakhs se mukhtalif kaise ho sakta hai jo apna koi jurm bakhshwane ke liye hukumat ke kisi karinde ko baadshah salamat ke paas apna sifaarshi banaa kar bhejna chaahe, jabke wo karinda khud haakim e waqt ke jaah o jalaal se thar thar kaa'np raha ho aur sifarish karne se baar baar ma'azerat kar raha ho. Lekin mujrim shakhs yehi kehta chala jaae ke Huzoor! Baadshah salamat ke darbar mein Aap hi hamare sifaarshi aur himayati hain, aap hamara waseela aur waasta hain, to kya aise mujrim ki waqai sifarish ho jaaegi ya wo khud apni himaaqat aur nadaani ke hatho'n tabah o barbaad hoga?

Iske Siwa Koi Ilah Nahi, Aakhir Tum Kaha'n Se Dhoka Khaa Rahe Ho.¹¹²

لَا إِلَهَ إِلَّا هُوَ ۖ قَاتِلْنِي تُوفِّكَوْنَ.

¹⁰⁹ Surah Hud: 46

¹¹⁰ Surah Hud: 47

¹¹¹ T: Paeghambar ka beta

¹¹² Surah Faatir: 3

Asbaab e Shirk

You'n to naa-maloom iblees kin ki naur kaise kaise deeda naadeeda tareeqo'n se shab o roz is shajar khabeesa "Shirk'ki aabiyaari (T: Aabpeshi, yaha'n iska maana hai, Shirk ki dekhbhaal aur uski parwarish) mein masroof hai aur naa-maloom jaahil awaam ke saath saath bazaahir kitne nek seerat darwesh, paak teeniyat buzurgan e deen, saheb e kashf o karamat auliya azzaam, tarjuman e shariyat ulama ikram, mulk o qaum ke siyaasi najaat dahindagaan aur khadim e Islam hukumran bhi hazrat iblees ke qadam ba qadam is "kaar e khair" mein shirkat farma rahe hain.

Baqaul Hazrat Abdullah bin Mubaarah رضى الله عنه:

Kya deen bigaadne walo'n mein baadshaho'n, ulama e su aur darwesh ke alaawa koi aur bhi hai?

فَهَلْ أَفْسَدَ الدِّينَ إِلَّا الْمُلُوكُ
وَأَحْبَابُ سُوءٍ وَرُهْبَانُهَا

Is liye aise asbaab o awaamil ka theek theek shumar karna to mushkil hai, taaham jo hamare moashre mein shirk ki tarweej ka baais ban rahe hain hamare nazdeek shirk ke roz afzo'n phaelaao ke mukhtalif asbab mein se ahem tareen asbaab darj e zail hain: 1. Jahaalat 2. Hamare Sanamkade (talimi idaare) 3. Deen e Khaanqaahi 4. Falsafa Wahdat ul Wujood Wahdatus Shuhood aur Hulool 5. Barre Sagheer Hind-o-Pak ka qadeem tareen mazhab, Hinduism 6. Hukumran tabqa.

Jahaalat:

Kitab o Sunnat se laailmi wo sabse badaa sabab hai jo shirk ke phalne phoolne ka baais ban raha hai, isi jahaalat ke nateeje mein insan aabaa-o-ajdaad aur rasm o riwaj ki andhi taqleed ka aseer hota hai, isi jahalat ke nateeje mein insan zoaf aqeede ka shikar hota hai, isi jahalat ke nateeje mein insan buzurgan e deen aur auliya ikram se aqeedat mein ghuloo ka tarz e amal iqteyar karta hai. Darj e zail waqeaat isi jahaalat ke chand karishme hain.

- Dhaniram road Lahore mein tajaauwaaz par jo ter chal raha hai iski zid se bachne ke liye Meu Hospital ke ek medical store ke manchale ne apne store ke bait-ul-khula par rat ke andhere mein "Shah Azeezullah" ke naam se ek farzi mazaar bana daala, is mazar par din bhar sai'nkdo afraad jamaa hue jo mazar ka didaar karte aur duaen maa'ngte rahe. ¹¹³
- Ikhtelaf e Ummat ka Almiya ke musannif Hakeem Faiz Alam Siddiqui Sahab likhte hain: "Main aapke saamne ek waaqea halfiya¹¹⁴ pesh karta hu'n, chand roz hue mere paas ek azeez rishtedaar aae jo shiddat se kashta peeri hain. Maine baato'n baato'n mein kaha ke falaa'n peer sahab ke mutalliq agar 4 aaqil baaligh gawah pesh kardun jinho'n ne unhe zina ka irtekam karte dekha ho to phir unke mutalliq kya kahoge? Kehne lage: ye bhi koi faqeeri ka raaz hoga jo hamari samajh mein naa aata hoga. Phir ek peer sahab ki sharab khori aur bhang noshi ka zikar kiya to kehne lage: bhaijaan ye baate'n hamari samajh se baahar hain, wo bohut bade wali hain". ¹¹⁵
- Zila Gujra'nwala ke gaao'n kotli ke ek peer sahab (nahwa'n wali Sarkar) ke chashmdeed halaat ki report ka ek iqtebaas mulaheza ho "Subha 8 baje hazrat sahab namudar hue, ird gird (mard o khawateen) mureed ho liye, koi hath bandhe khada tha, koi sar jhuka ke khada tha, koi pao'n pakad raha tha, baaz mureed hazrat ke peeche peeche hath baandhe chal rahe the, jabke peer sahab sirf ek dheeli dhaali langoti baandhe hue the. Chalthe chalte na jaane hazrat ko kya khayal aaya ke ise bhi lapet kar kandhe par daal liya, khawateen ne jinke mahram (bhai bete baap) saath the sharm ke maare sar jhuka liya, lekin aqeedat ke parde mein ye saari beizzati bardasht ki jaa rahi thee" ¹¹⁶

Hamne ye chand waqeaat bataur e misaal pesh kiye hain, warna is koocha ke asraar o rumoos se waqif log khoob jaante hain haqeeqat e haal isse kahee'n ziyaada hai. Aqal o kharu ki ye maut, fikr o nazar ki ye muflisi, akhlaaq o kirdar ki ye pasti, izzat e nafs aur ghairat e insani ki ya ruswaai, imaan aur aqeede ki ye jaan-kanu, Kitab o Sunnat se laa ilmi aur jahaalat ka nateeja nahi to aur kya hai?

¹¹³ Nawaa e Waqt: 19th July 1990

¹¹⁴ T: Qasam Khaa-kar

¹¹⁵ Ikhtelaf e Ummat Ka Almia: 94

¹¹⁶ Majallah Ad-Da'awah, Lahore: 24th March 1992

Hamare Sanam Kade:

Kisi mulk ke talimi idaare is qaum ka nazariya aur aqeeda banaane ya bigadne mein buniyadi kirdar adaa karte hain, hamare mulk aur qaum ki ye badd-naseebi hai ke hamare talimi idaaro'n mein di jaane waali taaleem hamare deen ki buniyad - Aqeeda e Tauheed - se koi mutabeqat nahi rakhti. Us waqt hamare samne doosri, teesri, caho'nti, paachwi, cheti, saatwi aur athwi jamat ki Urdu ki kutub maujood hain, jin mein Hazrat Ali عليه السلام, Hazrat Fatima عليها السلام,¹¹⁷ Hazrat Daata Ganj bakhsh رحمۃ اللہ علیہ, Hazrat Baba Fareed Ganj Shakar رحمۃ اللہ علیہ, Hazrat Sakhee Sarwar رحمۃ اللہ علیہ, Hazrat Sultan Baahu رحمۃ اللہ علیہ, Hazrat Peer Baba Kuhistani رحمۃ اللہ علیہ aur Hazrat Bahauddin Zakariya رحمۃ اللہ علیہ par mazameen likhe gae hain. Hazrat Fatima عليها السلام par likhe gae mazmoon ke aakhir mein Jannatul Baqi (Madinah Munawwara Ka Qabristan) ki ek farzi tasweer de kar neeche ye faqra tehreer kiya gaya: Jannat ul Baqi (Madina Munawwara) Jaha'n Ahle Bait Ke Mazaar Hain. Jin logo'n ne Jannat ul Baqee ko dekha hai wo jaante hain ke saare qabristan mein mazar to kya kisi qabr par pakki eenth bhi nahi rakhi gai. Ahle Bait Ke Mazaar likh kar mazar ko naa sirf taqaddus aur ehteraam ka darja diya gaya hai, balke ise sanda e jawaz bhi muhiyya kiya gaya hai. In saare mazamen ko padhne ke baad 10-12 saal ke khaali uz zahen bacche par jo asaraat murattab ho sakte hain wo ye hain:

- a) Buzurgo'n ke mazar aur maqbare tameer karna, inpar urs aur mele lagaana, unki ziyaarat karna neki aur sawab ka kaam hai.
- b) Buzurgo'n ke urso'n mein dhol taashe bajaana, rangdar kapdo'n ke jhande uthaakar chalna buzurgo'n ki izzat aur ehteram ka baais hai.
- c) Buzurgo'n ke mazaro'n par phool chadaana, fateha padhna, chiragha'n karna, khaana taqseem karna aur waha'n baith kar ibaadat karna neki aur sawab ka kaam hai.
- d) Mazaro'n aur maqbaro'n ke paas jaakar dua karna qubooliyat e dua ka baais hai
- e) Faut-shuda buzurgo'n ke mazaro'n se faiz haasil hota hai aur is iraade se waha'n jaana kar e sawab hai.

Is taaleem ka nateeja ye hai ke mulk ke kaleedi ohdo'n par jo log faez hote hain wo aqeeda e tauheed ki isha-at ya tanfeez ke muqaddas fareeza ko sar anjaam dena to dar-kinaar, sirk ki asha-at aur uski tarweej ka baais bante hain, chand tallaq haqaaeq mulaheza farmae'n.

- a. Sadar Ayyub Khan ek nange peer (baba laal shah) ke mureed the, jo muree ke jungalaat mein raha karta tha aur apne motaqideen ko galiya'n bakta tha aur pathar maarta tha, us waqt ki aadhi kabeena aur hamare bohot se Generals bhi iske mureed the.¹¹⁸
- b. Hamare moashre mein "Justice" ko jo muqam aur martaba haasil hai, isse har aadmi waqif hai, mohtaram Justice Mohammad Iliyas Sahab, Hazrat Syed Kabeeruddin al Maarooof Shahdaula (Gujrat) ke baare mein ek mzmoon likhte hue raqamtaraz hain: Aapka mazar e aqdas shaher ke wast mein hai, agar duniya mein nahi to barre sagheer mein ye wahed buland martaba hasti hain, jinke darbar pur anwar par insan ka nazraana pesh kiya jaata hai, wo is tarha ke, jin logo'n ke yaha'n aulaad naa ho, wo aap ke darbar e mubaarak par haazir hote hain aur aulad ke liye dua karte hain, saath hi ye mannat maante hain ke jo pehli aulad hogi wo unki nazar ki jaaegi is par jo awwaleen bacha paeda hota hai ise urf e aam mein "Shah daula Ka Choocha" kaha jaata hai. Is bacche ko bataur e nazraana darbar e aqdas mein chod diya jaata hai aur phir iski nigehtaasht darbar shareef ke

¹¹⁷ Yaad rahe ke jamhoor ulama ke nazdeek ambiya ikram ke naamo'n ke stah عليه السلام likhna chaahiye aur Sahaba Ikram ke namo'n ke saath عليه السلام likhna chaahiye. Mutazkera baala mazmoon mein Hazrat Ali عليه السلام, Hazrat Fatima عليها السلام, Hazrat Hasan عليه السلام, Hazrat

Hussain عليه السلام sabke naamo'n ke saath عليه السلام likha gaya hai, jo-ke saheeh nahi hai

¹¹⁸ Pakistan Magazine: 28th Feb 1992

khuddam karte hain, baad mein jo bacche paeda hote hain wo aam baccho'n ki tarha tandrust hote hain. Riwayat hai ke agar koi shakhs matazkira baala mannat maan kar poori naa kare to phir awwaleen bacche ke baad paeda hone waale bacche bhi pehle bacche ki tarha hote hain. ¹¹⁹

- c. Janab Justice Osman Ali Shah Sahab, mamlekat e khudadaad Islami Jamhooriya Pakistan ke ek intehai aala aur ahem mansab "wafaaqi mohtasib e aala" par faaiz hain. Ek interview mein unho'n ne ye inkeshaf farmaya: "Mere Daada bhi faqeer the, unke mutalliq mashoor tha ke agar barish naa ho to is mast aadmi ko pakad kar dariya mein phaink do, to barish ho jaaegi. Inhe dariya mein phainkte hi barish ho jaati the. Aaj bhi unke mazaar par log paani ke ghade bhar bhar kar daalte hain" ¹²⁰
- d. Hazrat Mujaddid e Alif Saani ؒ ke urs shareef mein shamil hone waale Pakistani wafad ke sarbarah Syed Ifteqar ul Hasan (member subaai assembly) ne apni taqreer mein sarhind ko Kaaba ka darja dete hue dawa kiya ke "Ham naqshbandiyo'n ke liye Mujaddid Alif Saani ؒ ka rauza Hajj ke muqam (Baitullah Shareef) ka darja rakhta hai" ¹²¹

Sadar e mamlekat, kabeena ke arkaan, fauj ke general, adliya ke judge aur assembliyo'n ke member sabhi hazrat watan e azeez ke talimi idaaro'n ke sanad yaafta aur farigh ut tehseel hain. Unke aqeede aur imaan ka iflaas pukar pukar kar ye gawahi de raha hai ke hamare talimi idaare dar-haqeeqat ilm kade nahi, sanam kade hain. Jaha'n tauheed ki nahi shirk ki taaleem di jaati hai. Islam ki nahi jahalat ki isha-at ho rahi hai, jaha'n se raushni nahi tareeki phaelaai jaa rahi hai, Hakeem ul Ummat Allama Iqbal ؒ ne hamare talimi idaaro'n par kitna durust tabsara farmaya:

Gala Gho'nt Diya Ahle Madrasa Ne Tera

Kaha'n Se Aae Sada Laa Ilaaha Illallah

Mazkoora baala haqaaeq se is tasawwur ki bhi mukammal nafi ho jaati hai ke qabar parasti aur peer parast ke shirk mein sirf anpadh, jaahil aur gawaar qism ke log hi muhtala hote hain aur padhe likhe log isse mehfooz hain.

¹¹⁹ Nawaa e Waqt: 26th March 1991

¹²⁰ Urdu Digest: Sep. 1991

¹²¹ Nawaa e Waqt: 11th Oct. 1991 Juma Magzine: P: 5

Deen e Qhaanqaahi:

Islam ke naam par deen e khaanqaahi dar haqeeqat ek khuli baghawat hai, deen e Muhammad ﷺ ke khilaf, aqaaed o ifkar mein bhi aur amal o af-aal mein bhi, amr e waqai ye hai ke deen e Islam ki jitni ruswaai khaanqaaho'n, mazaro'n, darbaro'n aur astaano'n par ho rahi hai, shayad ghair muslimo'n ke mandiro'n, girjo'n aur gurudwaro'n par bhi naa hoti ho. Buzurgo'n ki qabro'n par qubbe tameer karna, unki tazien o araaesh kara, inpar chiragha'n karna, phool chadhana, unhe ghush dena, inpar mujawari karna, inpar nazar o niyaz chada na, waha'n khana aur sheerni taqseem karna, jaanwar zibah karna, wahan ruku o sujud karna, hath bandh kar baa-adab khade hona, unse murade'n maangna, unke naam ki choti rakhna, unke name ke dhaage baandhna, unke naam ki duhai dena, takleef aur musibat mein unhe pukarna, mazaro'n ka tawaf karna, tawaf ke baad qurbani karna aur sarke baal mondhna, mazar ki diwaro'n ko bosa dena, wahan se khaak e shifa haasil karna, nange qadam mazar tak paedal chal kar jaana aur ulte pao'n wapas palatna.

Ye saare af-aal to wo hain jo har chote bade mazar par roz ka mamul hain aur jo mashoor auliya ikram ke mazar hain, unme se har mazar ka koi na koi alag imtiyazi wasf hai. Masalan: baaz khaanqaaho'n par bahisti darwaze tamir kiye gae hain, jaha'n gaddi nasheen aur sajjada nasheen nazraane wasool karte aur Jannat ki ticket taqseem farmate hain. Kitne hi omara, wuzara, arakeen assembly, civil aur fauj ke aala ohdedaar sarke bal waha'n poho'nchte hain aur daulat e duniya ke ewaz Jannat khareedte hain.

Baaz aisee khaanqaah'e'n bhi hain jaha'n manaasik e hajj adaa kiye jaate hain, mazar ka tawaf karne ke baad qurbani di jaati hai, baal katwaae jaate hain aur masnui ab e zamzam nosh kiya jaata hai. Baaz aisee khaanqaah'e'n bhi hai jaha'n naumulood masoom baccho'n ke chadaawe chadaae jaate hain, baaz aisee khaanqaah'e'n bhi hain jaha'n ka'nwaari doshizaa'e'n khidmat ke liye waqf ki jaati hain, baaz aisee khaanqaah'e'n bhi hain jaha'n aulad se mehroom baccho'n ke khawateen "Naurata" basar karne jaati hain.¹²² unhi khaanqaaho'n mein se beshtar bhang, charas, afeem, ganja aur heroin jaisi manshiyat ke karobari maraakiz bani hui hain.

Baaz khaanqaaho'n mein fashai, badkaari aur hawas parasti ke adde bhi bane hue hain¹²³ baaz khaanqaah'e'n mujrimo'n aur qaatiilo'n ki mehfooz panah gaah'e'n tasawwur ki jaati hain, in khaanqaaho'n ke gaddi nasheerno'n aur mujawaro'n ke hujro'n mein janam lene waali haya-soz dastaane'n sune'n to kaleeja mu'n ko aata hai in khaanqaaho'n par munaqqid hone waale salaana urso'n mein mardo'n, auro'n ka khule aam ikhtelaat, ishqiya aur shirkia mazameen par mushtamil qawwaliya'n¹²⁴ dhol dhamke ke saath naujawaan malango'n aur malangiyo'n ki

¹²² (multan ke ilaaqe mein aisee bohot si khaanqaah'e'n hain, jaha'n be aulaad khawateen nau (9) raato'n ke liye jaakar qiyaam karti hain aur sahib e mazar ke huzoor nazar o niyaz pesh karti hain, mujawaro'n ki khidmat aur sewa karti hain aur ye aqeeda rakhti hain ke is tarha sahib e mazar unhe aulad se nawazdega, urf e aam mein ise nau-rataa kaha jaata hai)

¹²³ Waise to akhbaraat mein aae din mazaro'n aur khaanqaaho'n par pesh aane waale alam-naak waqaaat logo'n ki nazro'n se guzarte hi rehte hain, ham yaha'n misaal ke taur par sirf ek khabar ka hawal dena chaahate hain, jo roznama "khabre'n" 15 October 1992 mein shae hui hai, wo ye ke zila Bahawalpur mein Khwaja Mohkamuddin Meraai ke saala urs par aane wali bahawalpuri university ki 2 talebaat ko sajjada nasheen ke bete ne aghwa kar liya jabke mulzim ka baap sajjada nasheen manshiyat farokht karte hue pakda gaya

¹²⁴ Qawwali ke baare mein kaha jaata hai ke Hinduo'n ko Islam ki taraf maail karne ke liye auliya ikram ne qawwali ka sahara liya aur you'n barre sagheer mein qawwali Islam ki tableegh ka zariya bani, naamwar qawwal nusrat fateh ali khan ne apne ek interview mein dawa kiya hai ke Spain, France aur doosre bohot se mumaalik mein laa-tadaad log hamari qawwali sunne ke baad

musalman hogae (Nawa e Waqt Family Magazine 12-18 May 1992) chunache hamne chand naamwar qawwalo'n ke cassette haasil karke sune, jinke baaz hisse bataur e namuna yaha'n naqal kiye jaa rahe hain. In qawwaliyo'n se ba-khoobi andaza lagaaya jaa sakta hai ke qawwaliyo'n ke zariye auliya ikram kis qism ke Islam ki tableegh farmaya karte the aur aaj agar laa-tadaad log maghribi mumaalik mein qawwaliya'n sunkar waqai musalman hue hain to wo kis qism ke musalman hue hain.

Ibne Zohar ko dulha banaaya gaya auliya ambiya ko bulaya gaya, marhaba marhaba marhaba.. Jaagne ko muqaddar hai insan ka urs hai aaj mehboob e subhan ka
Har taraf aaj rehmat ki barsat hai, aaj khulne pe qufl muhimmat hai Har suuu jalwa araai zaat hai, koi bhare pe kashkol hajaat hai
Jaagne ko muqaddar hai insan ka urs hai aaj mehboob e subhan ka
Wahdat wahdat wahdat wahdat wahdat Tere khaza mein siwaae wahdat ke rakha kya hai?

dhamale'n, khule baalo'n ke saath aurt'o'n ke raqs, tawaifo'n ke mujre, theater aur filmo'n ke mazaahir aam nazar aate hain. Deen e qaanqaahi ki unhi rang-raliyo'n aur ayyashiyo'n ke baais gali gali, mohalla mohalla, gao'n gao'n, shaher shaher, nat-nae mazar tameer ho rahe hain.

Rahim yaar khan (zila punjab Pakistan) mein deen e qaanqaahi ke alambardaro ne peshwar maahireen asaar e qadeema se bhi ziyaada maharat ka suboot dete hue 1400 saal baad ranjhe khan basti ke qareeb lab e sadak ek sahabi e Rasool ﷺ ki qabar talash karke ispar naa sirf mazar tameer kar daala hai, blake Sahabi e Rasool Khumair bin Rabee ka rauza Mubarak ka board lagakar apna karobar bhi shuroo kar diya hai ¹²⁵

Guzishta chand saalo'n se ek nai rasm dekhne mein aarahi hai, wo ye ke apni apni qaanqaaho'n ki raunaq badhaane ke liye buzurgo'n ke mazaraat par Rasool Akram ﷺ ke ism e Mubarak se urs munaqqid kiye jaane lage hain. Musalmano ki is haalat e zaar par aaj Allam Iqbal رحمه الله ka ye tabsara kis qadr durust saabit ho raha hai.

Honiko Naam Jo Qabro'n Ki Tijaarat Karke - Kya Na Bechoge Jo Mil Jaae'n Sanam Patthar Ke

Deen qaanqaahi ki tareeq mein ye dilcasp aur anokha waaqea bhi paaya jaata hai ke ek buzurg Shaikh Hussain Lahore (1052H) ek khubsurat brahman ladke "Madhav Lal" par aashiq hogae, pursitaraan e auliya ikram ne "dono buzurgo'n" ka mazar Shalimar bagh Lahore ke daman mein tameer kar diya jaha'n har saal 8 Jamadil Saani ko dono "Buzurgo'n ke mushtarik naam "Madhav Laal Hussain" se badi dhoom dhaam se urs munaqqid karaaya jaata hai, jisey zinda dalaan Lahore urf aam mein mela chiragha'n kehte hain. Hazrat Madhav Laal ke darbar par kunda kutba bhi badaa anokha aur munfarid hai, jiske alfaz ye hain "mazar pur anwar" markaz e faiz o barkat, raaz e hasan ka ameen, mashooq mehboob nazeen, mehboob ul haq, hazrat shaikh madhv qaadri lahori.

You'n to ye mazar aur maqbare tameer hi urso'n ke liye kiye jaate hain, chote chote qasbo'n aur dehato'n mein na maloom kitne aise urs munaqqid hote hain jo kisi ginti aur shumar mein nahi aate, lekin jo urs record par maujood hain inpar ek nazar daaliye aur andaza keejiye ke deen e qaanqaahi ka karobaar kis qadr wusat pazeer hai aur hazrat iblees ne jaahil awaam ki aksariyat ko kis tarha apne shikanjo'n mein jakad rakha hai. Taaza tareen adaad o shumar ke mutabiq Pakistan mein ek saal ke andar 634 urs shareef munaqqid hote hain, goya ek mahine mein 53 ya doosre alfaz mein rozana 1.76 yaane paune do adad urs munaqqid hote hain, jo urs record nahi ya jinka ijraa dauran e saal hota hai unki tadaad bhi shamil ki jaae to yaqeenan ye tadaad 2 urs yaumiya se badh jaaegi (ye adaad o shumar Shama Islami Qanuni Dairy 1992 se liye gae hain) in adaad o shumar ke mutabiq Mamlakat e Khudadaad Islami Jamhuriya Pakistan ki sarzameen par ab aisa koi suraj tulu nahi hota jab yaha'n urso'n ke zariye shirk o bidat ka bazaar garam karke Allah Ta'ala ke ghaiz o ghazab ko dawat naa di jaati ho. (al Ayaz Billah)

Mazhar zaat Rabb e qudrat aap hain, dastageer aap hain
Shah Baghdad peeraan e peer aap hain, dastageer aap hain

Poori Sarkar sabki tamanna karo

Har bhikari ki daata ji jholi bharo

(T: there were another couple of lines for sher in Punjabi, which I didn't mentioned here)

¹²⁵ Al Etesaam Weekly: Lahore 18th May 1990

Pakistan Mein Saal Bhar Mein Munaqqid Hone Waale Urso'n Ki Tafseel

Sl. No	Islami Mahino Mein Urs Ki Tadaad		Isawi ¹²⁶ Mahino Mein Urs Ki Tadaad	
	Mahina	Tadaad	Mahina	Ta'adaad
1	Moharram	41	January	8
2	Safar	24	February	2
3	Rabbil Awwal	40	March	15
4	Rabbil Aakhir	18	April	7
5	Jamadil Awwal	24	May	11
6	Jamadil Aakhir	50	June	11
7	Rajab	44	July	5
8	Shaban	60	August	3
9	Ramadan	39	September	6
10	Shawwal	21	October	7
11	Zil Qaida	22	November	9
12	Zil Hajja	38	December	4
Total		439	Total	88
Qamari, ¹²⁷ Isvi ¹²⁸ mahino'n ke hisaab se saal bhar mein munaqqid hone waale urso'n ki kul tadaad 634				

Urso'n ke inqaad mein qaabil e zikar baat ye hai ke ye silsila dauran e ramazan ul Mubarak bhi poore zor o shor se jaari rehta hai, isse andaza lagaaya jaa sakta hai ke deen e qaanqaahi mein Islam ke buniyadi faraaez ka kis qadr ehteraam paya jaata hai? Yaad rahe ramzan ul Mubarak ke rozo'n ke baare mein hadees shareef mein hai ke "Rasool Allah ﷺ ne roza khoro'n ko Jahannam mein is haalat mein dekha ke ulte latke hue hain, unke mu'n cheere hue hain, jin se khoon beh raha hai. ¹²⁹"

Hindustan ke ek mashoor sufi buzurg Hazrat Bu Ali Qalandar ة ka urs shareef bhi isi mubarak mahine (13 Ramadan) mein panipat ke muqam par munaqqid hota hai, deen e qaanqaahi mein ramzan ke alaawa baaqi faraaez ka kitna ehteraam paaya jaata hai iska andaza is baat se lagaya jaa sakta hai ke sufiya ke nazdeed tasawwur e shaikh¹³⁰ ke baghair adaa ki gai namaz naaqis hoti hai, hajj ke baare mein kaha jaata hai ke murshad ki ziyarat hajj e baitullah se afzal hai.

Deen e Islam ke faraaez ke muqable mein deen e qaanqaahi ke alambardaar qaanqaaho'n, mazaro'n, darbaro'n aur astaano'n ko kya muqam aur martaba dete hain, iska andaza qaanqaaho'n mein likhe gae kutbo'n ya auliya ikram ke baare mein aqeedatmando'n ke likhe hue ashaar se lagaaya jaa sakta hai, chand misaale'n mulaheza ho'n:

¹²⁶ T: Georgian

¹²⁷ T: Hijri

¹²⁸ T: Georgian

¹²⁹ Ibne Khuzaima

¹³⁰ Tasawwur e shaikh ye hai ke dauran e namaz apne murshad ka tasawwur zahen mein qaaem kiya jaae

Madeena bhi mathar hai muqaddas hai alipur bhi	Idhar jaa'e'n to accha aur udhar jaa'e'n to accha hai
Makhdoom ka hujra bhi gulzar e madeena hai	Ye ganj e fareedi ka anmol nageena hai
Dil tadapta hai jab rauze ki ziyaarat ke liye	Paak patan tere hujre ko main choom aata hu'n.
Aarzu hai maut aae tere kooche mein	Rashk Jannat tere kaliyar ki gali paata hu'n.
Chaachad waang madeena dase te kot mathan baitullah	Zahir de wich peer fardeen te baatin we wich Allah ¹³¹

Baba Fareed Gunj e Shakar ﷺ ke mazar par “Zobdatul Ambiya” (yaane tamaam ambiya ikram ka sardar) ka kutba likha gaya hai, Syed Alauddin Ahmad Sabri ﷺ kaliyar ke hujra shareef (paak patan) par ye ibaat kunda hai “Sultan ul Auliya, Qutub al Aalam, Ghaus ul Ghiyaas, Hasht dah Hazaar Alameen (waliyo'n ka baadshah, sare jahan ka qubut 18000 jahano ka faryaad raso'n ka sabse badaa faryaad ras)’

Hazrat Laal Hussain Lahore ke mazar par “Ghaus ul Islam wal Muslimeen (Islam aur Muslimeen ka faryaad ras)” ka kutba laga hua hai. Syed Ali Hajweri ﷺ ke mazar par lagaya gaya kutba to Qurani Ayaat ki tarha urso'n mein padha jaata hai: “Gunj Bakhsh, Faiz Aalam, Mazhar e Noor e Khuda (Khazane ataa karne wala, saari diniya ko faiz poh'nchaane waala, khuda ke noor ke zahoor ki jagah)”.

Ghaur farmaiye jis deen mein tauheed, risaalat, namaz, roze aur hajj ke muqable mein peero'n, buzurgo'n, urso'n, mazaro'n, qaanqaaho'n ko ye taqaddus aur martaba haasil ho wo deen e Muhammad ﷺ ke khilaf baghawat nahi to aur kya hai. Shayar e Millat Allama Iqbal ﷺ ne armaghan e hijaz ki ek taweel nazam “Iblees ki majlis e shoora” mein iblees ke khitab ki jo tafseel likhi hai, isme iblees musalmaano ko deen e Islam ka baghi banaane ke liye apni shura ke arkaan ko jo hidayat deta hai unme sabse aakhir hidayat deen e qaanqaahi par badaa jaame tabsara hai. Mulaheza farmae'n:

Mast Rakho Zikr o Fikr Subha Gaahi Mein Ise - Pukhta Tar Kardo Mizaaj e Qaanqaahi Mein Ise

Hamare jaaeze ke mutabiq mutazkira baala 634 qaanqaaho'n ya astaano mein se beshtar gaddiya'n aisee hain, jo wasee o areez jagiro'n ki maalik hain. Subaai assembly, qaumi assembly hatta ke senet mein bhi unki numaindagi maujood hoti hai. Subaai aur qaumi assembly ki nashisto'n mein unke madde-muqaabil koi doosra aadmi khada hone ki jura-at nahi kar sakta.

Kitaab o Sunnat ke nifaz ke alambardaro'n aur Islami inquilab ke daiyo'n ne apne raste ke is sang e gira'n ke baare mein bhi kabhi sanjeedgi se ghaur kiya hai?

¹³¹ Chachadh (jagah ka naam) madeena ki tarha hai aur kot mathan (jagah ka naam) baitullah shareef ki tarha hai, hamara

murshad peer fareed zahir mein to insan hai, lekin batin mein Allah hai.

Falsafa Wahdat al Wujood, Wahdat ush Shuhood aur Hulool:

Baaz log ye aqeeda rakhte hain ke insan ibaadat aur riyazat ke zariye is muqam par poho'nch jaata hai ke ise kaaenaat ki har cheez mein Allah nazar aane lagta hai, ya wo har cheez ko Allah ki zaat ka juz samajhne lagta hai. Tasawwuf ki istelah mein is aqeeda ko wahdatul wujood kaha jaata hai. Ibadaat aur riyazat mein mazeed taraqqi karne ke baad insan ki hasti Allah ki hasti mein madgham¹³² ho jaati hai aur wo dono (khua aur insan) ek ho jaate hain. Is aqeede ko wahdat ush shuhood ya *fanafillah* kaha jaata hai. Ibadaat aur riyazat mein mazeed taraqqi se insan ka aaina dil is qadr lateef aur saaf ho jaata hai ke Allah ki zaat khud is insan mein dakhil ho jaati hai jisey hulool kaha jaata hai.

Ghaur kiya jaae to in teeno istelahaat ke alfaz mein kuch na kuch farq zaroor hai, lekin nateeja ke etebaar se unme koi farq nahi aur wo ye ke insan Allah ki zaat ka juz aur hissa hai. Ye aqeeda har zamane mein kisi na kisi shakl mein maujood raha hai, Hindumat ke aqeeda *Avtar* budhmat ke aqeeda *Narwa'n* aur jainmat ke yaha'n buth parasti ki buniyad yehi falsafa wahdatul wujood aur hulool hai. ¹³³

Yahudiyo'n ne falsafa hulool ke tahat hi Hazrat Uzair عليه السلام ko Allah ka beta (juz) qaraar diya. Isaaiyo'n ne isi falsafa ke tahat Hazrat Isa عليه السلام ko Allah ka beta (juz) qaraar diya. Musalmano ke do (2) bade groho'n, ahle tashee aur ahle tasawwuf ke aqaaed ki buniyad bhi yehi falsafa wahdatul wujood aur hulool hai. Soofiya ke surkheel janab Husain bin Mansoor Hallaj (Irani) ne sabse pehle khullam khulla ye dawa kiya ke khuda iske andar hulool kar gaya hai aur Annal Haq (Main Allah Hu'n) ka naara lagaaya, Mansoor bin Hallaj ke dawa khudai ki taaeed aur tasawwuf karne waalo'n mein Hazrat Ali Hajweri رحمته, Piraan e Peer Shaikh Abdul Qadir Jeelani رحمته aur Sultan ul Auliya Khwaja Nizamuddin Auliya رحمته jaise kubaar auliya ikram shamil hain. Ham yaha'n misaal ke taur par Janab Ahmad Raza Khan Bareilvi ke alfaz naqal karne par hi iktefa kare'nge. Farmate hain: Hazrat Musa عليه السلام ne darakht se suna Tarjuma: Yaane main Allah hu'n. Kya darakht ne ye kaha tha? Haasha, Balke Allah ne, yu'nhi ye hazraat (auliya ikram) annal haq kehte waqt shajr e musa hote hain. ¹³⁴

Hazrat Bayazeed Bastami ne bhi isi aqeede ki buniyad par ye dawa kiya (main paak hu'n meri shaan buland hai) wahdatul wujood ya hulool ka nazariya maan-ne waale hazrat ko naa to khud khudai dawa karne mein koi diqqat mehsoos hoti hai naa hi in ke paas kisi doosre ke dawa khudai ko mustarad karne ka koi jawaz hota hai. ¹³⁵

¹³² T: Pewast Kiya Gaya

¹³³ Muslamano mein iski ibteda Abdullah bin Saba ki jo yemen ka yahoodi tha, ahed e nabawi mein yahudiyo'n ki zillat o ruswai ka inteqaam lene ke liye munafeqana taur par ahed e farooqi (ya ahed e usmani) mein imaan laaya apne mazmoom azaaem baroo e kaar laane ke liye Hazrat Ali رضي الله عنه ko maafauq ul bashar baawar karaana shuru kiya, bila aakhir apne motaqideen ka ek aisa halqa paeda karne mein kaamyab ho gaya, jo hazrat Ali رضي الله عنه ko khilafat ka asal haqdaar aur baaqi khulafa ko ghaasib samajhne laga is gumrahkun propaganda ke nateeje mein syedna usman رضي الله عنه ki mazlumaana shahadat waaqe hui, Jung e Jamal aur Siffain ki khoon rez junge'n hue'n is saare arsa mein Abdullah bin Saba iske paerukaar Hazrat Ali رضي الله عنه ka saath dete rahe aur fitne paeda karne ke mauqe talash karte rahe. Hazrat Ali رضي الله عنه se mohabbat o aqeedat ke naam par bilaa aakhir isne Hazrat Ali رضي الله عنه ko Allah Ta'ala ka roop ya avtar kehna shuroo kar diya aur mushkil kusha, haajat rawa aur aalim ul ghaib aur haazir o naazir jaisi khudai sifaat unse mansoof karna shuroo kar diya. Is maqsad ke husool ke liye baaz riwayat bhi waza ki gae'n. Masalan jung e ohad mein jab Rasool Allah ﷺ zakhmi ho gae to jibraeel ne aakar kaha (Aye Muhammad ﷺ) naad Ali Yaa

Wali dua padho yaane Ali Ko Pukaaro, jab Rasool Allah ﷺ ne ye dua padhi to Hazrat عليه السلام fauran Aap ﷺ ki madad ko aae aur kuffar ko qatar karke Aap ﷺ ko aur tamaam musalmano ko qatal hone se bachaaliya. (Islami Tasawwuf mein Ghair Islami Tasawwuf Ki Aamezish by Professor Yusuf Saleem Chishti: P34)

¹³⁴ Ahkam e Shariyat P93 - (Shariyat o Tareeqat by Maulana Abdur Rahman Keelani P74)

¹³⁵ Yaha'n ek waaqea ka tazkira yaqeenan qaraeen ki dilcaspi ka baais hoga, jisey "Haqeeqatul wujood" ke musannif Abdul Hakeem Ansari ne apni kitab mein tehreer kiya hai jo-ke hasb e zail hai: hamare ek chishtiya khandaan ke peer bhai soofiji ke naam se mashhoor the. Ek din mere paas aae to ham mil kar chaae peene lage, chaae peete peete soofiji ke cehre par *kaifiyat* ke asaar numaya'n hue, chehra surq ho gaya, aankho'n mein laal doore ubhar aae, phir kuch nashi ki si haalat taari hui, yakaa yak soofiji ne sar uthaaya aur kehne lage Bhaijaan main khuda hu'n. is par maine zameen se ek tinka uthaa ayr iske 2 tukde karke soofiji se kaha: Aap khuda hain to ise jod deejie. Soofiji ne dono toote hue tukdo'n ko mila kar in par *tawajjah* farmai lekin kya banna tha, saath hi unki wo kaifiyat bhi ghaeb ho gai, jiski wajah se wo khudaai ka dawa kar rahe the. (Shariyat o Tareeqat: P94)

49

qaabil e qubool nahi?¹³⁸ Tarjuma, Aur Inho'n Ne Iske Bando'n Mein Se Baaz Ko Iska Juz Banaa Daala¹³⁹ wahdat ul wujood ke qael buth-parasto'n ki buth-parasti kyou'n qaabil e qubool nahi?

Haqeeqat ye hai ke kisi insan ko Allah Ta'ala ki zaat ka juz samajhna (ya Allah ki zaat mein madgham samajhna) ya Allah Ta'ala ko kisi insan mein madgham samajhna, aisa khula aur uriya'n shirk fiz zaat hai jis par Allah Ta'ala ka shadeed ghazab badhak sakta hai. Isaaiyo'n ne Hazrat Isa عليه السلام ko Allah ka beta (juz) qaraar diya to ispar Allah Ta'ala ne Quran e Majeed mein jo tabsara farmaya hai, iska ek ek lafaz qaabil e ghaur hai. Irshad e Baari Ta'ala hai:

Yaqeenan Kufr Kiya Un Logo'n Ne Jinho'n Ne Kaha Mariyam Ka Beta Maseeh Hi Allah Hai Aur Aye Nabi Kaho Agar Allah Maseeh Ibn Mariyam Ko Aur Uski Maa Ko Aur Tamaam Zameen Walo'n Ko Halak Kar dena Chaahe To Kiski Majaal Hai Ke Isko Is Iraade Se Baaz Rakhe? Allah To Zameen Aur Asmaano Ka Aur Insab Cheezo'n Ka Maalik Hai Jo Zameen Aur Asmaan Ke Darmiyan Paai Jaati Hai, Jo Kuch Chaahta Hai Paeda Karta Hai Aur Wo Har Cheez Par Qaadir Hai.¹⁴⁰

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُنْزِلَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ بِحَيْعَةٍ ۚ وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Surah Mariyam mein isse bhi ziyada sakht alfaaz mein un logo'n ko tambeeh ki gai hai, jo bando'n ko Allah Ta'ala ka juz qaraar dete hain, irshad e mubaarak hai:

Wo Kehte Hain Rahman Ne Kisi Ko Beta Banaaya Hai, Sakht Behuda Baat Hai Jo Tum Gadh Laae Ho, Qareeb Hai Ke Asmaan Phat Pade, Zameen Shaqq Ho Jaee Aur Pahaad Gir Jaee'n Is Baat Par Ke Logo'n Ne Rahman Ke Liye Aulad Hone Ka Daawa Kiya Hai.¹⁴¹

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا لَقَدْ جِئْتُمْ شَيْئًا إِدًّا تَكْدُ السَّمَاوَاتِ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا.

Bando'n ko Allah Ta'ala ka juz ya beta qaraar dene par Allah Ta'ala ke is shadeed ghussa aur narazgi ki wajah saaf zaahir hai ke kisi ko Allah Ta'ala ka juz qaraar dene ka laazmi nateeja ye hoga ke is bande mein Allah Ta'ala ki sifaat tasleem ki jaae'n, masalan ye ke wo haajat rawa aur ikhteyarat aur quwwato'n ka maalik hai.

Yaane shirk fiz-zaat ka laazmi nateeja shirk fis sifaat hai aur jab kisi insan mein Allah Ta'ala ki sifaat tasleem Karli jaae'n to phir iska laazmi nateeja ye hoga ke iski razaa haasil ki jaae, jiske liye banda tamaam maraasim e uboodiyyat, ruku, sujood, nazar o niyaz, ataa-at o farmabardaari bajalaata hai.

Yaane shirk fis sifaat ka laazmi nateeja hai shirk fil-ibaadat, goya shirk fiz zaat hi sabse badaa darwaza hai, doosri anwa'a e shirk ka. Jaise hi ye darwaza khulta hai, har nu ke shirk ka aghaaz hone lagta hai, yehi wajah hai ke shirk fiz zaat par Allah Ta'ala ka ghaiz o ghazab is qadr bhadakta hai ke mumkin hai asmaan phat jaae, zameen do-lakht ho jaae aur pahaad reza reza ho jaae.

Falsafa wahdatul wujood aur hulool ka ye khullam khulla aur uriya'n tasaadam hai aqeeda e tauheed ke saath, jisme beshumar makhloq e khuda peeri mureedi ke chakkat mein aakar phasi hui hai. Deen e Islam ki baaqi talimaat par, wahdat ul wujood aur hulool ke kya asaraat hain, ye ek alag tafseel talab mauzoo hai, jo hamari kitab ke mauzoo se hat kar hai, is liye ham mukhtasarn chand bato'n ki taraf ishaara karne par iktefa karte hain.

Risaalat

Soofiya ke nazdeek wilaayat, nabuwwat aur risaalat dono se afzal hai.¹⁴²

- Shaikh Mohiuddin Ibne Arabi farmate hain: “Nabuwwat ka muqaam darmiyaani hai wali se neeche aur risaalat se oopar”.¹⁴³
- Bayazeed Bastami ka irshad hai “Maine samandar mein ghota lagaaya, jabke Ambiya iske sahil par hi khade hain” nez farmate hain “Mera jhanda qiyaamat ke roz Muhammad ﷺ ke jhanda se buland hoga”.¹⁴⁴
- Hazrat Nizamuddin Auliya ؒ farmate hain “Peer ka farman Rasool Allah ﷺ ke farman ki tarah hai”.¹⁴⁵
- Hafiz Shiraazi ka irshad hai: “Agar tujhe buzurg peer apne musalle ko sharab mein rangeen karne ka hukum de to zaroor aisa karke saalik (sulook ki) manzilo’n ke adaab se nawaaqif nahi hota”.¹⁴⁶

Quran o Hadees

- Deen e Islam ki buniyad Quran o Hadees par hai, lekin sufiya ke nazdeek in dono ka muqam aur martaba kya hai, iska andaza ek mashoor sufi Afeefuddin Tilsmaani ke is irshad se lagaaiye: “Quran mein tauheed hai kaha’n? wo to purey ka pura shirk se bhara hua hai, jo shakhs iski itteba karega wo kabhi tauheed ke buland martabe par nahi poho’nch sakta”.¹⁴⁷
- Hadees shareef ke baare mein Bayazeed Bastami ka ye tabsara padh lena kaafi hoga: “Tum (ahle shariyat) ne apna ilm faut shuda log’n (yaane mohaddiseen) se haasil kiya hai aur hamne apna ilm isi zaat se haasil kiya hai jo hamesha zinda hai (yaane baraah e raast Allah Ta’ala se) ham log kehte hain mere dilne apne Rabb se riwayat kiya aur tum kehte ho falaa’n (rawi) ne mujhse riwayat kiya (aur agar sawal kiya jaae ke) wo raawi kaha’n hai? Jawab milta hai margaya hai. (aur agar poocha jaae ke) is falaa’n (rawi) ne falaa’n (rawi) se bayan kiya to wo kaha’n hai? Jawab wahee ke margaya hai”.¹⁴⁸

Quran o Hadees ka ye istehzaa aur tamaskhur aur uske sath hawaa e nafs ki itteba ke liye:

Mere dil ne mere Rabb se riwayaat kiya.¹⁴⁹

حَدَّثَنِي قَلْبِي عَنْ رَبِّي

Kya purfareb jawaz, kis qadr jasaarat hai Allah Ta’ala aur uske Rasool ﷺ ke muqable mein? Imam ibn Jauzi is baatil dawa par tabsara karte hue farmate hain: Jisne *Haddasna Qalbi A’an Rabbi* kaha isne dar-parda is baat ka iqraar kiya wo Rasool Allah ﷺ se mustasna hai, pas jo shakhs aisa dawa kare wo kafir hai.¹⁵⁰

Ibaadat Aur Riyaazat

Soofiya ke ha’n namaz, zakat, hajj waghaira ka jis qadr ehteram paaya jaata hai iska tazkira isse qabl deen e qaanqaahi mein guzar chuka hai, yaha’n ham sufiya ki ibadat aur riyazat ke baaz aise khud-saakhta tareeqo’n ka zikar karna chaahte hain, jinhe sufiya ke yaha’n badi qadar o manzelat se dekha jaata hai. Lekin Kitab o Sunnat mein inka jawaz ko kya, shadeed mukhalifat paai jaati hai, chand misaale’n mulaheza ho’n:

¹⁴² Ahle Tashee ke nazdeek bhi wilayat e ali (ya imamat e ali) nabuwwat se afzal hai, ye saabit karne ke liye baaz riwayat bhi waza ki gai hain, jaise “Agar ali naa hote to aye Muhammad ﷺ main tujhe bhi paeda naa karta (Islami tasawwuf mein ghair Islami tasawwuf ki amezish P 83). Isse qabl jung e ohad mein naad e ali ki riwayat aap padh hi chuke hain, ye ajeeb ittefaaq hai ke ahle tashee aur ahle tasawwuf ke buniyad aqaaed bilkul yaksa’n hain, dono firqe hulool ko tasleem karte hain dono ki aqeedat ka markaz Hazrat Ali ؑ hain, dono ke nazdeek wilayat, nabuwwat se afzal hai ahle tashee ke aimma masumeen kaaenaat ke zarra zarra ke maalik o mukhtaar hain, jabke ahle

tasawwuf ke auliya ikram maa-fauq al fitrat quwwat aur ikhteyarat ke maalik samjhe jaate hain.

¹⁴³ Shariyat o Tareeqat P120

¹⁴⁴ Shariyat o Tareeqat P120

¹⁴⁵ Tasawwuf Ki Teen Ahem Kitabe’n: 69

¹⁴⁶ Shariyat o Tareeqat P152

¹⁴⁷ Imam Ibne Taimiya by Kokan Umari P321 - Shariyat o Tareeqat P152

¹⁴⁸ Shariyat o Tareeqat P152

¹⁴⁹ Futuhaat e Makkiya az Ibne Arabi: V1 P57

¹⁵⁰ Talbees e Iblees: 374

- Piraan e Peer (Hazrat Shaikh Abdul Qaadir Jeelani رحمۃ اللہ علیہ) 15 saal tak namaz e isha ke baad tuloo e subha se pehle ek Quran Shareef khatam karte, aapne ye saare quran paak ek pao'n par khade hokar khatam kiye.¹⁵¹ Nez khud farmate hain: *“25 saal tak Iraq ke jungalo'n mein tanha phirta raha, ek saal tak saag ghaas aur phenki hui cheezo'n par guzaara karta raha aur paani mutlaqan naa pya phir ek saal tak paani bhi peeta raha phir teesre saal sirf paani par guzaara raha, phir ek saal naa kuch khaaya naa pya naa soya”*.¹⁵²
- Hazrat Bayazid Bastami 30 saal tak sham ke jungalo'n mein riyazat o mujaheda karte rahe, ek saal aap hajj ko ge to har qadam par dogana adaa karte the, yaha'n tak ke 12 saal mein Makkah poho'nche.¹⁵³
- Hazrat Moinuddin Chishti Ajmeri, kaseer ul mujaaheda the 70 baras tak raat bhar nahi soe.¹⁵⁴
- Hazrat Fareeduddin Ganj e Shakar ne 40 roz kuwe'n mein baith kar chilla kasha ki.¹⁵⁵
- Hazrat Junaid Baghdadi kaamil 30 saal tak isha ki namaz padhne ke baad ek pao'n par khade hokar Allah Allah karte rahe.¹⁵⁶
- Khwaja Mohammad Chishti ne apne makan mein ek gehra kuwa'n khudwa rakha tha, jis mein ulte latak kar ibaadat ilaahi mein masroof rehte.¹⁵⁷
- Hazrat Mullah Shah Qadri farmaya karte: Tamaam umar hamko ghushl e janaabat aur ehtelaam ki haajat nahi hui, kyou'nke ye dono ghushl, nikah aur neend se mutalliq hain, hamne na nikah kiya hai, naa sotey hain.¹⁵⁸

Ibaadat aur riyazat ke ye tamaam tareeqe Kitab o Sunnat se to door hain hi, lekin tajjub ki baat ye hai ke jis qadr ye tareeqe Kitab o Sunnat se door hain isi qadr Hinduism ki ibaadat aur riyazat ke tareeqo'n se qareeb hain. Aaında safhaat mein Hinduism ka muta'alea karne ke baad aapko andaza hoga ke dono mazaahib mein kis qadr naqaabil e yaqeen hadd tak yagaaniyat aur mumasalat paai jaati hai.

Jaza Aur Saza

Falsafa wahdat ul wujood aur hulool ke mutabiq choo'nke insan khud to kuch bhi nahi, balke wohi zaat e barhaq kaaenaat ki har cheez (bashamool insan) mein jalwah gar hai, lehaza insan wohi karta hai jo zat e barhaq chaahti hai. Insan isi raaste par chalta hai, jispar wo zaat e barhaq chalaana chaahti hai.

Insan ka apna koi iraada hai naa ikhteyar, is nazariye ne ahle tasawwuf ke nazdeek neki aur buraai, halaal o haram, ataa-at aur nafarmaani, sawaab o azaab, jazaa o sazaa ka tasawwur hi khatam kar diya hai, yehi wajah hai ke aksar soofiya hazrat ne apni tehriro'n mein Jannat aur Dozakh ka tamaskhur aur mazaq udaaya hai.

- Hazrat Nizamuddin Auliya apne malfuzat “Fawaaed al Fawaaed” mein farmate hain, qiyaamat ke roz Hazrat Maroof Qharqi ko hukum hoga bahisht meni chalo. Wo kahe'nge: Main nahi jaata, maine teri bahisht ke liye ibaadat nahi ki thi. Chunache farishto'n ko hukum diya jaaega ke unhe noor ki zanjeero'n mein jakad kar khee'nchte khee'nchte bahisht mein lejaao.¹⁵⁹
- Hazrat Rabea Basri ke baare mein kaha jata hai ke unho'n ne ek roz daahine hath mein paani ka pyaala aur baae'n hath mein aag ka angaara liya aur farmaya ye Jannat hai aur ye Jahannam hai. Is Jannat ko Jahannam par undelti hu'n, taa-ke naa rahe Jannat naa rahe Jahannam aur log khaalis Allah ki ibaadat kare'n

¹⁵¹ Shariyat o Tareeqat P491

¹⁵² Ghous us Saqlain P83 (Shariyat o Tareeqat: P431)

¹⁵³ Sufiya Naqshbandiya P89; Shariyat o Tareeqat P491

¹⁵⁴ Tareekh e Mashaaeq Chisht: 155; Shariyat o Tareeqat P591

¹⁵⁵ Tareekh Mashaaeq Chisht: 174) (Shariyat o Tareeqat P340

¹⁵⁶ Sufiya e Naqshbandiya P89) (Shariyat o Tareeqat P491

¹⁵⁷ Seer al Auliya P46) (Shariyat o Tareeqat P431

¹⁵⁸ Hadeeqatul Auliya P57) (Shariyat o Tareeqat P491

¹⁵⁹ Shariyat o Tareeqat P500

Karamaat

Soofiya ikram, wahdat ul wujood aur hulool ke qaael hone ki wajah se khudaa'i ikhteyaraat rakhte hain, is liye zindo'n ko maar sakte hain, murdo'n ko zinda kar sakte hain, hawa mein udh sakte hain, qismate'n badal sakte hain. Chand misaale'n mulaheza ho'n.

- Ek dafa Piraan e Peer Shaikh Abdul Qaadir Jeelani ؒ ne murghi ka saalan khaa kar haddiy'an ek taraf rakh dee'n, in haddiyo'n par hath rakh kar farmaya *Qum beiznillah* to wo murghi zinda ho gai. ¹⁶⁰
- Ek gawayye ki qabar par Piran e Peer ne *Qum Beizni* kaha, qabar phati aur wo murda gaata hua nikal aaya. ¹⁶¹
- Syed Maudood Chishti ki wafat 97 saal ki umar mein hui, aapki namaz e janaaza Awwal Rijal ul Ghaib (faut shuda buzurg) ne padhi, phir aam aadmi ne iske baad janaza khud ba khud udne laga is karaamat se beshumar logo'n ne Islam qubool kiya. ¹⁶²
- Khwaja Usman Haroni ne wazu ka dogana adaa kiya aur ek kamsin bacche ko god mein lekar aag mein chale gae aur 2 ghandte isme rahe, aag ne dono par koi asar na kiya is par bohot se aatish parast musalman ho gae. ¹⁶³
- Ek aurat Khwaja Fareeduddin Ganj e Shakar ke paas roti hui aai aur kaha, baadshah ne mere begunah bacche to takhta e daar par latakwa diya hai, chunache aap ashab samet waha'n poh'nche aur kaha "Ilaahi agar ye begunah hai to ise zinda karde" ladka zinda ho gaya aur saath chalne laga, ye karamat dekh ar 1000 Hindu musalman ho gae. ¹⁶⁴
- Ek shakhs ne baargah e Ghausiya mein ladke ki darkhwast ki, aapne iske haq mein dua farmai, ittefaaq se ladki paeda hogai. Aap ne farmaya ise lekar ghar le jao aur qudrat ka karishma dekho, jab ghar aaya to ise ladki ki bajaee ladka paaya. ¹⁶⁵
- Piraan e Peer Ghaus ul Aazam Madeena se haazri de kar nange pao'n Baghdad aarahe the, raaste mein ek chor mila, jo lootna chahta tha, jab chor ko ilm hua ke Aap Ghaus ul Aazam hain to qadmo'n par gir padaa aur zaban par Ya Sayyadi Abdul Qaadir Shai-an Lillah jaari ho gaya, aapko iski haalat par rahem aagaya iski islaah ke liye baargah e ilaahi mein mutawajjo hue, ghaib se nidaa aai. Chor ko hidayat o rehnumaai karte ho qutub banado, chuna che aapki ek nigah e faiz se wo qutub ke darje par faaiz ho gaya. ¹⁶⁶
- Miya'n Ismail Lahore al Ma'aruf Miya'n Kalaa'n ne subha ki namaz ke baad salam pherte waqt jab nigah e karam daali to daae'n taraf ke muqtadi sabke sab haafiz e quran ban gae aur baee'n taraf ke naazerah padhne waale. ¹⁶⁷
- Khwaja Alaaddin Saabir Kaliyari ko Khwaja Fareeduddin Gunj e Shakar ne kaliyar bheja ek roz Khwaja Sahab Imam ke musalle par baith gae, logo'n ne mana kiya to farmaya Qutub ka rutba qaazi se badhkar hai. Logo'n ne zabardasti musalla se uthaa diya. Hazrat ko masjid mein namaz padhne ke liye jagah na mili to masjid ko mukhaatib karke farmaya: Log sajda hain tu bhi sajda kar, ye baat sunte hi masjid ma'a chat aur diwaar ke logo'n par gir padi aur sab log halak hogae. ¹⁶⁸

¹⁶⁰ Seerat e Ghaus P191

¹⁶¹ Tafreeh al Khaatir P19) (Shariyat o Tareeqat P412

¹⁶² (Tareekh Mashaaeq Chisht P160) (Shariyat o Tareeqat P418

¹⁶³ Tareekh Mashaaeq Chisht P124) (Shariyat o Tareeqat P375

¹⁶⁴ Israr al Auliya P110-111) (Shariyat o Tareeqat P376

¹⁶⁵ Safeena tul Auliya P17) (Shariyat o Tareeqat P299

¹⁶⁶ Seerat e Ghausiya P640) (Shariyat o Tareeqat 173

¹⁶⁷ Hadeeqatul Auliya P176) (Shariyat o Tareeqat P304

¹⁶⁸ Hadeeqa tul Auliya P70) (Shariyat o Tareeqat P196

Baatiniyat

Kitab o Sunnat se baraah e raast mutasaadam aqaad par parda daalne ke liye ahle tasawwuf ne baatiniyyat ka sahaara bhi liya hai. Kaha jaata hai ke Quran o Hadees ke alfaz ke 2 ma'ane hain, ek zaahiri aur doosre baatini (ya haqeeqi) ye aqeeda batiniyat kehlaata hai. Ahle tasawwuf ke nazdeek dono ma'ane ko aapas mein wohi nisbat hai jo chilke ko maghaz se hoti hai. Yaane batini ma'ane zaahiri ma'ane se afzal aur muqaddam hain. Zaaheri ma'ane se to ulama waqif hain, lekin batini ma'ane ko sirf ahle israr o rumooz hi jaante hain, in israar o rumooz ka munabba'a auliya ikram ke mukashfe, muraqabe, mushahede aur ilham ya phir buzurgo'n ka faiz aur tawajjoh qaraar diya gaya jiske zariye shariyat mutahhera ki manmaani taweele'n ki gae'n. Masalan Quran e Majeed ki aayat:

Apne Rabb Ki Ibaadat Is Aakhri Ghadi Tak Karte Raho,
Jiska Aana Yaqeeni Hai (Yaane Maut).¹⁶⁹

وَاَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

Ahle tasawwuf ke nazdeek ye ulama (ahle zaahir) ka mutarjama hai, iska baatini ya haqeeqi tarjuma ye hai ke Sirfk Us Waqt Tak Apne Rabb Ki Ibaadat Karo, Jab Tak Tumhe Yaqeen (ma'arefat) Haasil Na Ho Jaae. Yaqeen ya ma'arefat se muraad ma'arefat e ilaahi hai, yaane jab Allah Ta'ala ki pehchaan ho jaae to soofiya ke nazdeek, namaz, roza, zakath, hajj aur tilawat waghaira ki zaroorat baaqi nahi rehti. Isi tarha doosri jagah:

Tere Rabb Ne Faisla Kar diya Hai Ke Tum Log Kisi Ki
Ibaadat Na Karo Magar Sirf Uski.¹⁷⁰

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِلَٰهًا

Ye ulama ka tarjuma hai aur ahle israr o rumooz ka tarjuma ye hai: Tum Na Ibaadt Karoge, Magar Wo Isi (Yaane Allah) Ki Hogi, Jis Cheez Ki Bhi Ibaadat Karoge. Jiska matlab ye hai ke tum khwah kisi insan ko sajda karo, ya qabar ko ya kisi mujassame aur buth ko wo dar haqeeqat Allah Ta'ala hi ki ibadat hogi.

Kamla Tauheed لَا إِلَٰهَ إِلَّا اللَّهُ *Laa Ilaaha Illallah* ka saaf aur seedha matlab ye hai ke Allah ke siwa koi ilaah nahi. Soofiya ke nazdeek iska matlab hai *Laa Maujood Illallah* yaane duniya mein Allah Ta'ala ke siwa koi cheez maujood nahi. Ilah ka tarjuma maujood karke ahle tasawwuf ne kalma tauheed se apna nazariya wahdat ul wujood to saabit kar diya lekin saath hi kalma tauheed ko kalma shirk mein badal daala:

Jo Baat Unse Kahi Gai Thee, Zaalimo Ne Ise Badal Kar
Kuch Aur Kar diya.¹⁷¹

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ

Batiniyat ke parde mein Kitab o Sunnat ke ahkamaat aur aqaad ki manmaani taweelo'n ke alaawa ahle tasawwuf ne kaif, jazb, masti, isteghraaq, sukar (Behoshi) aur Sahu (hosh) jaisee istelahaat waza karke jisey chaaha halaal qaraar de diya, jisey chaaha haraam thehraaya. Imaan ki taareef ye ki gai ke ye dar asal ishq haqeeqi (ishq ilaahi) doosra naam hai iske saath hi ye falsafa taraasha gaya ke ishq haqeeqi ka husool ishq e majaan ke baghair mumkin hi nahi, chunache ishq e majaan ke saare lawazemaat, ghina, mausiqi, raqs o suroor, samaa, wajaad, haal waghaira aur hus o ishq ki dastaano aur jam o saboo ki baato'n se labrez shayari mubaah tehari.

Shaikh Hussain Lahore jinke ek brahman ladke ke saath ishq ka qissa ham *Deen e Qaanqaahi* mein bayan kar chuke hain, ke baare mein *Khazeenatul Asfiyaa* mein likha hai ke wo behloul daryaa ke khaleefa the 36 saal viraane mein riyazat o mujaaheda kiya, raat ko daata gunj bakhsh ke mazar par etekaaf baithe. Aapne tareeqa malaamatiya ikhteyar kiya, chaar aabru ka safaaya, hath mein sharab ka pyaala, surood o naghma, chang o rubab, tamaam quyuood sharai se azaad jis taraf chaahte nikal jaate.¹⁷²

Ye baat batiniyat jiske khushnuma parde mein ahle hawaahawas deen e Islam ke aqaad hi nahi, akhlaaq aur sharm o haya ka daman bhi taar taar karte rahe aur phir bhi baqaul maulana alaf Hussain haali ﷺ

Na Tauheed Mein Kuch Khalal Isse Aae

Na Islam Bigde Na Imaan Jaae

¹⁶⁹ Surah Hujarat: 99

¹⁷⁰ Surah Bani Israel: 23

¹⁷¹ Surah Baqara: 59

¹⁷² Shariyat o Tareeqat P204

Qareen ikram! Falsafa wahdatul wujud aur hulool ke nateeje mein paeda hone waali gumraahi ka ye mukhtasar sa ta'aruf hai, jisse ba-khoobi andaaza lagaaya jaa sakta hai, ke musalman ko ilhad o kufr o shirk ke raasta par daalne mein is baatil falsafa ka kitna badaa hissa hai?

Hind o Paak Ka Qadeem Tareen Mazhab - Hindumat

1500 saal qabl Maseeh, jaha'n gard Aryan aqwan wast asia se aakar waadi e Sindh ke ilaaqe hadpa aur mohanjodharo mein aabaad hue'n. Ye ilaaqe us waqt barresagheer ki tehzeeb o tamaddun ka sar cashma samjhe jaate the. Hinduo'n ki pehli muqaddas kitab *Rig Ved* unhi Aryan aqwam ke mufakkireen ne likhi, jo unke devi devtao'n ki azmat ke geeto'n par mushtamil hai. Yahee'n se Hindu mazhab ki ibteda hui (Shariyat o Tareeqat: 204) jiska matlab ye hai ke Hindu mazhab guzishta 3500 saal se barre sagheer ki tehzeeb o tamaddun, moaashrat aur mazahib par asar andaz hota chala aaraha hai.

Hindumat ke alaawa budhmat aur jainmat ka shumar bhi qadeem tareen mazahib mein hota hai, budhmat ka baani gautam budh 563 BC mein paeda hua aur 483 BC mein 80 saal ki umar paakar faut hua, jabke jainmat ka baani mahaveer jain 599 BC mein paeda hua aur 72 saal ki umar paakar 527 BC mein faut hua, jiska matlab ye hai ke ye dono mazhab bhi kam-az-kam 400-500 saal BC se barre sagheer ki tehzeeb o tamaddun, muaashrat aur mazaahib par asar andaaz ho rahe hain.

Hindumat, budhmat, jainmat teeno mazaahib wahdatul wujud aur hulool ke falsafa par imaan rakhte hain, budhmat ke paerukaar gautambudh ko Allah Ta'ala ka avtar samajh kar iske mujassamo aur moortiyo'n ki pooja aur parastish karte hain, jainmat ke paerukaar mahaveer ke mujassame ke alaawa tamaam mazaahir e qudrat masalan suraj, chand, sitaare, shajar, hajar, dariya, samandar, aaga aur hawa waghaira ki parastish karte hain.

Hindumat ke paerukaar apni qaum ki azeem shakhsiyat (mard o aurat) ke mujassamo ke alaawa mazaahir e qudrat ki parastish bhi karte hain, Hindu kutub mein iske alaawa jin cheezo'n ko qaabil e parastish kaha gaya hai unme gaae (bashamool gaae ka makkhan, doodh, ghee, peshab aur gobar), bail, aag, peepal ka darakht, haathi, sher, saanp, choohe, suwar aur bandar bhi shamil hain. Unke buth aur mujassame bhi ibaadat ke liye mandiro'n mein rakhe jaate hain, aurat aur mard ke azaa e tanasul bhi qaabil e parastish samjhe jaate hain, chunache Shivji maharaj ki pooja iske mardaana azu e tanaasul ki pooja karke ki jaati hai aur Shakti devi ki pooja iske zanaana azu tanaasul ki pooja karke ki jaati hai.¹⁷³

Barre Sagheer mein buth parasti ke qadeem tareen teeno mazaahib ke mukhtasar taaruf ke baad ham Hindu mazhab ki baaz talimaat ka tazkira karna chaahte hain, taa-ke ye andaza kiya jaa sakey ke barre sagheer hind o paak mein shirk ki isha-at aur tarweej mein Hindumat ke asaraat kis qadr gehre hain.

¹⁷³ Guzishta dino vishwa Hindu parishad ke rehnuma Ram chandar ji ne khadawo'n ki pooja aur parastish karne ki muhim ka baaqaaeda aghaaz kiya, akhbaraat mein jo tasaweer shaaya huee'n unme raam chandar ji aala qism ki khadaawe'n pakad kar

taazeeman khade nazar aarahe hain (mulaheza ho Nawa e Waqt 8 October 1992) goya ab mazkoora baala ashiya ke saath saath khadave'n bhi Hinduo'n ki muqaddas ashiya mein shamil ho gai hain.

Hindu Mazhab Mein Ibaadat aur Riyaazat Ke Tareeqe

Hindu mazhab ki talimaat ke mutaabiq najaat haasil karne ke liye Hindu door jungalo aur ghaaro'n mein rehte, apne jism ko riyazato'n se tarah tarah ki takleefe'n poh'nchate. Garmi, sardi, barish, aur retili zameeno par nange badan rehna apni riyazato'n ka muqaddas amal samajhte, jaha'n ye apne aap ko deewanawar takleefe'n poh'nchakar angaaro'n par lot kar, garam suraj mein nange badan baith kar, kaa'nto'n ke bistan par let kar, darakhto'n ki shaakho'n par ghanto'n latak kar aur apne hath ko be-harkat banaakar, ya sarse ooncha lejaakar itne taweel arsey tak rakhte taa-ke wo behis ho jaae'n aur sookh kar kaanta ban jaae'n.

In jismaani azaar ki riyazato'n ke saath saath Hindumat mein dimaaghi aur roohani mashaqqato'n ko bhi najaat ka zariya samjha jaata. Chunache Hindu tanha shaher se bahar ghaur o fikr mein masroof rehte aur unme se bohut se jho'npdiyo'n mein apne guru ki rehnumai mein group bana kar bhi rehte. Inme se kuch group bheek par guzaara karte hue siyaahat karte, unme se kuch maadarzaad barhana rehte aur kuch langoti bandh lete. Bharat ke tool o arz mein is qism ke chata-dhaari ya nang dhadang aur khaakstar maile sadhuo'n ki ek badi tadaad jungalo, dariyao aur pahado mein kasrat se paai jaati hai aur aam Hindu moashre mein unki pooja tak ki jaati hai.¹⁷⁴

Roohani quwwat aur zabt e nafs ke husool ki khatir riyaaazat ka ek ahem tareeqa Yoga, ejaad kiya gaya. Jispar Hindumat, budhmat aur jainmat ke paerukaar sabhi amal karte hain is tareeqa riyazat mein yogi itni der tak saa'ns rok lete hain ke maut ka shuba hone lagta hai, dil ki harkat kai spar asar nahi hota.

Sardi, garmi inpar asar andaz nahi hoti, yogi taweel tareen faaqe ke baad bhi zinda rehte hain, arthshastr ke naama nigar is tarz e riyaaazat par tabsara karte hue aakhir mein likhte hain ke ye saari maghribi ilm al ajsaam ke mahereen ke liye to hairan kun ho sakti hain lekin muslim soofiya ke liye chanda'n hairan kun nahi. Kyou'nke Islami taswwuf ke bohut se silsilo'n, bilqusoos Naqshbandi silsile mein fanafillah ya fanaa-fish-shaikh ya zikar e qalb ke aur aad mein jis dam ke kai tareeq hain, jin par soofiya aamil hote hain.¹⁷⁵

Yoga ibaadat ka ek bhayanak nazaara sadhuo'n aur yogiyo'n ka dahekte hue shole-fishaa'n angaro'n par nange qadam chalna aur baghair jale, saalim nikal aana hai. Tez dhaar nokeele khanjar se ek gal se doosre gaal tak aur naak ke dono hisso'n tak aur dono hoto'n ke aar paar khanjar utaar dena aur is tarha ghanto'n khade rehna, taaza kaa'nto aur nokili keelo'n ke bista par lete rehna ya raat din dono paero'n ya ek paer ke sahaare khada rehna, ya taang aur ek hath ko is taweel arsa tak be-masroof bana dena ke wo sookh jaae, ya musalsal ulte latke rehna, saari umar har mausam aur barish mein barhana rehna, tamaam umar saniyasi yaane kuwaara rehna ya apne tamaam ahle khaana se alag hokar buland pahado'n ke gharo'n mein giyaan dhiyaan karna waghaira bhi yoga ibaadat ke mukhtalif tareeqe hain. Ise Hindu yogi dharm ya vedant yaane taswwuf ke mazaahir qaraar dete hain.¹⁷⁶

Hindumat aur budhmat mein jantar mantar aur jaadu ke zariye ibadat ka tareeqa bhi raaej hai. Ibaadat ka ye tareeqa ikhteyar karne walo'n ko taantrik firqa kehte hain, ye log jaadui mantar jaise aadam mani padmani om yoga ke andaz mein giyan dhiyan ko najaat ka zariya samajhte hain. Qadeem Vedic literature bataata hai ke sadhu aur unke baaz tabaqaat jaadu aur sifli amaliyat mein maharat haasil karne ke amal dohraaya karte the. Is firq mein tez behosh karne wali sharabo'n ka peena, gosht aur machli khana, jinsi af-aal ka badh chadh kar karna, ghilazato'n ko ghiza banana, mazhabi rasmo'n ke naam par qatal karna jaisee qabeeh aur makrooh harkaat bhi ibaadat samjhi jaati hai.¹⁷⁷

¹⁷⁴ Muqaddama Arth Shastr P99

¹⁷⁵ Muqaddama Arth Shastr P129

¹⁷⁶ Muqaddama Arth Shastr P130

¹⁷⁷ Muqaddama Arth Shastr P117

Hindu Buzurgo'n Ke Maa-fauq ul Fitrat Ikhteyaraat

Jis tarha musalmano ke yaha'n ghous, qutub, najeeb, abdaal, wali, faqeer aur darwesh waghaira mukhtalif maraatib aur manaasib ke buzurg samjhe jaate hain. Jinhe mafauq al fitrat quwwat aur ikhteyaraat haasil hote hain. Isi tarha Hinduo'n mein Rish muni, mahatma, avtar, sadhu, sant, saniyasi, yogi, shastri aur cathurvedi waghaira mukhtalif maraatib aur manaasib ke buzurg samjhe jaate hain, jinhe maafauq al fitrat quwwat aur ikhteyaraat haasil hote hain.

Hinduo'n ki muqaddas kitabo'n ke mutabiq ye buzurg maazi haal aur mustaqbil ko dekh sakte hain. Jannat mein daodte hue jaa sakte hain, devtao'n ke darbar mein inka bade ezaz se isteqbal kiya jaata hai, ye itni zabardast jaadui taaqat ke maalik hote hain ke agar chaahe'n to pahado'n ko uthaa kar samandar mein phaink de'n ye ek nighah se apne dushmato ko jalaa kar khaakstar kar sakte hain.

Tamaam faslo'n ko barbaad kar sakte hain, agar ye khush ho jaae'n to poore shaher ko tabahi se bacha sakte hain, daulat alimein zabardast izaafa kar sakte hain, qahat-saali se bacha sakte hain, dushmano ke hamle rok sakte hain. (Muqaddama Arth Shastr P99-100) Muni wo muqaddas insan hain jo koi kapda nahi pehenti, hawa ko bataur e libaas istemal karte hain, jinki ghiza unki khamoshi hai, wo hawa mein ud sakte hain aur parindo se oopar jaa sakte hain, ye muni tamaam insano ke andar posheeda khayalo'n ko jaante hain.

Kyou'nke unho'n ne wo sharab pi hui hai jo aam insano ke liye zaher hai¹⁷⁸ Shivji ke bete Ganesh ke baare mein Hinduo'n ka aqeeda hai ke wo kisi bhi mushkil ko asaan kar sakte hain, agar chaahe'n to kisi ke liye bhi mushkil paeda kar sakte hain, is liye bacha jab padhne ki umar ko poho'nchta hai to sabse pehle ise ganesh ki pooja karna hi sikhaaya jaata hai.¹⁷⁹

Hindu Buzurgo'n Ki Baaz Karaamaat

Hinduo'n ki muqaddas kutub mein apne buzurgo'n se mansoob bohot si karamat ka tazkira milta hai, ham yaha'n do-chaar misaalo'n par hi iktefa kare'nge.

- Hinduo'n ki mazhabi kitab Ramayan mein raam aur rawan ka taweel qissa diya gaya hai, ke raam apni biwi sita ke saath jungalat mein zindagi basar kar raha tha, lanka ka raja rawan iski bivi ko aghwa karke le gaya, raam ne hanuman (bandaro'n ke shaensha) ki madad se zabardast khooni jung ke baad apni biwi wapaa haasil Karli, lekin muqaddas qawaneen ke tahat ise baad mein alag kar diya. Sita ye gham bardasht na kar saki aur apne aapko halak karne ke liye aag mein kood gai. Agni devta jo muqaddas aag ke maalik hain, unho'n ne aag ko hukma mdiya ke wo bujh jaae aur sita ko na jalaae, is tarha sita dahekhti hui aag se saalim nikal aai aur apne bedagh kirdar ka sabut faraham kar diya.¹⁸⁰
- Ek baar budhmat ke darwesh (bhikshu) ne ye muajjeza dikhlaya ke ek pathar se ek hi raat mein isne hazaro'n shaakh waala aam ka darakht paeda kar diya.¹⁸¹
- Mohabbat ke devta (Kaama) aur uski biwi (Rati) aur in devi devtao'n ke dost khaas taur se mausam e bahar ke khuda, jab baaham khelte to Kaama Devta apne phoolu'n ke teero'n se Shiv par barish karte aur shiv

¹⁷⁸ Muqaddama Arth Shastr P98

¹⁷⁹ Roznaama Siyaasat, Kalaam fikr o nazar dated: 20 Sep 1991
Hyderabad, India

¹⁸⁰ Muqaddama Arth Shastr P101- 102

¹⁸¹ Muqaddama Arth Shastr P116- 117

Ek taraf budhmat ke bhikshu ka ye muajjeza aur doosri taraf budhmat ke baani gautam budh ke baare mein ye dilcashp khabar mulaheza ho "Hyderabad ki khubsurat saagar jheel mein ek chote jahaz se gautam budh ka mujassama phisal kar jheel mein gir gaya mujassame ke wazan 450 ton tha aur ise 9 may ko bodh purnaiya

ke mauqa par naqab kushaai ke liye nasab kiya jaana tha. Ye mujassama duniya ka sabse badaa mujassama tha, is hadsa mein (gautam budh ko bachaate bachaate) 10 afrat jheel mein doob gae aur 6 afraad zakhmi ho gae. (Nawa e Waqt 11 march 1990)
Mushrikeen ke ma'abudo'n ki asal haqeeqat to yehi hai khwah wo Buddhist ho'n ke Hindu ke musalman ke:

Is Allah Ke Siwa Ki Doosra Ilaah Nahi, Aakhir Tum Kahan Se Dhoka Khaa Rahe Ho	لَا إِلَهَ إِلَّا هُوَ ۚ فَآلَيْ تُؤْفِكُونَ (Surah Fatir: 3)
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apni teesri aankh se in teero par nigah daalte to ye teer bujhi hui khaak ki shakal mein tabah hojaate aur wo har qism ke nuqsan se mehfooz rehta, kyou'nke wo jismani shakal se azaad tha.¹⁸²

- d. Hinduo'n ke ek devta ganesh ke walid shivji ke baare mein riwayat hai ke devi parvati¹⁸³ (unki biwi ka naam) ne ek din tahiyya kar liye ke shiva unke ghusl ke waqt shararatan ghusl khaana mein ghus kar unhe pareshan karte hain, chunache iska sadd-e-baab karne ke liye insani putla banaaya aur isme jaan daalkar ise ghusl khane ke darwaze par pehra dene ke liye bitha diya.

Phir ye hua ke shiv hasb e aadat devi parwati ko chedne aur sataane ke liye ghusl kahan ki simt chale aae. Unki hairat ki inteza na rahi, jab unho'n ne ghusl khane ke darwaze par ek khubsurat bacche ko pehra dete dekha, shiv ne ghusl khane mein gusne ki Kitab o Sunnat hish ki to is bacche ne raasta rok liya, shiv ko is mazahemat par itna ghussa aaya ke unho'n ne trishul se iska sar kaat kar dhad se alag kar diya. Devi parvati ke liye ye qatl shadeed sadme ke mo'jib bana, tab shiv ne mulazemeen ko hukum diya ke wo fauri kisi ka sar kaat kar le aae'n.

Mulazemeen bhaage baahar nikle to sabse pehle inka saamna hathi se hue aur wo hathi ka sar kaat ke le aae, shiv ne bacche ke dhadd par hathi ka sar jamakar phir se jaan daaldi aur devi parwati bacche ko nai zindagi se bohot khush hue'n.¹⁸⁴

Hindu talimaat ka mutalea karne ke baad ye andaza lagaana mushkil nahi hai ke musalmano ke ek nae firqe *Ahle Tasawwuf* ke aqaaed aur talimaat Hindu mazhab se kis darja mutassir hain. Aqeeda wahdatul wujood aur hulool yaksa'n. Ibaadat aur riyazat ke tareeq yaksa'n, buzurgo'n ke maa-fauq al fitrat ikhteyaraat yaksa'n aur buzurgo'n ki karamat ka silsila bhi yaksa'n. Buzurgo'n ke maa-fauq ul fitrat ikhteyaraat yaksa'n aur buzurgo'n ki karamaat bhi yaksa'n, agar koi farq hai to wo hai sirf naamo'n ka. Tamaam moamelaat mein ham-aahangi aur yaksaaniyat paalne ke baad hamaare liye Hindustan ki tareekh mein aisee misaale'n baais e ta'ajjub nahi rehte'n, ke hindu log, musalman peero'n, faqeero'n ke mureed kyou'n ban gae aur musalman hindu saadhuo'n aur jogiyo'n ke gyaan-dehaan mein kyou'n hissa lene lage.¹⁸⁵

Is ikhtelaat ka nateeja ye hai ke hind o paak ke musalmano ki askariyat jis Islam par aaj amal paera hai ispar Kitab o Sunnat ki bajaaye Hindu mazhab ke nuqoosh kahee'n ziyada gehre aur mumaya'n hain.

¹⁸² Muqaddama Arth Shastr P90

¹⁸³ Hindu In Teeno Shakhshiyato'n Ke Buth Aur Moortiya'n Taraash Kar Poojte Hain

¹⁸⁴ Roznama Siyasat, Fikr o Nazar Hyderabad dated: 20 Sep 1991

¹⁸⁵ Zobjat ul Arefeen Qadwah as Saakeleen - Hafiz Ghulam

Qaadir, apne zamane ke qutub al aqtaab aur ghaus al aghwaas aur mehboob e khuda the, jinka faiz roohani, har khaas o aam ke liye ab tak jaari hai, yehi wajah the ke Hindu, sikh, isaai, har qaum aur firqa ke log aapse faiz roohani haasil karte the. Aapke urs mein tamaam firqo'n ke log shamil hote the aapke tamaam mureed in baasifaa faiz e roohani se maala maal aur paabad shara'a shareef hain (Riyaz us Saakeleen P272 – Shariyat o

Tareeqat P477) doosri taraf ismailiya firqa ke peer shamsuddin sahab Kashmir tashreef laae to taqiyya karke apne aapko yaha'n ke bashindo'n ke rang mein rang liya. Ek din jab Hindu dashee ki khushi mein garba raqs kar rahe the, peer sahab bhi is raqs mein shareek ho gae aur 28 geet tasneef farmae. Isis tarha ek doosre peer sadaruddin sahab (Ismaili) ne Hindustan mein aakar apna Hinduaana naam Sri Dev (badaa darwesh) rakh liya aur logo'n ko bataaya ke Vishnu ka daswa'n avtar hazrat Ali ؑ ki shakal mein zaahir ho chuka hai, iske peeche sufiyo'n ki zaban mein Mohammad aur ali ki taareef mein bhajan gaaya karte the. (Islami Tasawwuf Mein Ghair Islami Tasawwuf ki Aameezish P 23-33)

Hukumraan Tabqa

Barre Sagheer hind o pak mein shirk o bidat ke asbaab talash karte hue aksar ye baat kahi jaati hai ke choo'nke yaha'n Islam pehli sadee hijri ke aakhir mein us waqt poh'ncha jab Muhammad bin Qasim رحمہ اللہ ne 93H mein Sindh fateh kiya, us waqt Muhammad bin Qasim رحمہ اللہ aur uski afwaj ke jald wapap chale jaane ki wajah se awwalan Islam khaalis kitab o sunnat ki shakal mein poh'ncha hi nahi, saaniyan Islam ki ye dawat bade mehdood paemaane par thee, yehi wajah hai ke barre sagheer ke musulmano ki askariyat ke afkaar o amaal mein mushrikaana aur Hinduaana rasm o riwaj bade waazeh aur numaya'n hain.

Taareekhi etebaar se ye baat durust saabit nahi hoti amr e waqai ye hai ke sar zamen barre sagheer ahed e faruqi (15H) se hi Sahaba Ikram رضي الله عنهم ke wurood Masood se behrawar honi shuroo ho gai thee, ahed e farooqi aur ahed e usmani mein Islami riyasat ke zer e nagee'n aane waale mumalik mein Shaam, Misr, Iraq, Yeman, Turkistan, Samarqand, Bukhara, Turki, Afrika aur Hindustan mein Maalabar, Jazaaer Saraandee, Maleep, Gujrat aur Sindh ke ilaaqe shamil the.

Is arsa mein sarzameen hind mein tashreef laane waale Sahaba Ikram رضي الله عنهم ki tadaad 25, tabeen ki tadaad 37 aur taba-taabaen ki tadaad 15 bataai jaati hai.¹⁸⁶ Goya pehli sadee hijri ke aghaaz mein hi Islam barre sagheer hind o pak mein khaalis Kitab o Sunnat ki shakla mein poh'nch gaya tha aur Hindumat ke hazaro'n saala purine aur gehre asaraat ke bawajood Sahaba Ikram رضي الله عنهم, Taabaen, Taba-Taabaen رضي الله عنهم ki saee jameela ke nateeje mein musalsal wusat pazeer tha. Jo baat tareekhi haqaaq se saabit hai wo ye ke jab kabhi muwahhid aur momin afraad bar-sar iqtadaar aae to wo Islam ki shan o shaukat mein izaaf e ka baais bae.

Muhammad bin Qasim ke baad Sultan Sabaktageen, Sultan Mehmud Ghaznavi aur Sultan Shahabuddin Muhammad Ghauri ka ahed (986-1175 CE) is baat ka waazeh suboot hai ke is daur mein Islam barre sagheer ki ek zabardast siyaasi aur samaaji quwwat ban gaya tha. Iske bar-aks jab kabhi mulhid aur bedeen qism ke log sareer araae hukumat hue to wo Islam ki paspai aur ruswaai ka baais bane iski ek waazeh misaal ahed e kubra hai, jisme sarkari taur par *Laa Ilaaha Illallah Allahu Akbar Khalifatullah* musulmano ka kalma qaraar diya gaya. Akbar ko darbar mein baaqaada sajda kiya jaata, nabuwwat, wahee, hashar-nashar aur Jannat o dozakh ka mazaq udaaya jaata, namaz, roza, hajj aur deegar Islami sha'aer par khullam khulla eterazaat kiye jaate, sood, juwa aur sharab halal thehrrae gae, suwwar ko ek muqaddas jaanwar qaraar diya gaya.

Hinduo'n ki khushnudi haasil karne ke liye gae ka gosht haraam qaraar diya gaya. Diwali, dashera, rakhi, Poonam, shivratri jaise tevhar Hinduaana rusoom ke saath sarkari sateh par manaee jaate¹⁸⁷ Haqeeqat ye hai Hindustan mein Hindu mazhab ke ahyaa aur shirk ke phaelaao ka asal sabab aise hi bedeen aur iqtadaar parast musalman hukumran the.

Taqseem e hind ke baad ka jaaeza liya jaae to ye haqeeqat aur bhi waazeh hokar saamne aati hai ke shirk o bidat aur laadiniyat ko phaelane ya rokne mein hukumrano'n ka kirdar badi ehmiyat rakhta hai, hamare nazdeek har Pakistani ko is sawal par sanjeedgi se ghaur karna chaahiye ke aakhir kya waha hai ke duniya ki wo wahed riyasat jo kam-o-besh nisf sadee qabl mahez kalma tauheed *Laa Ilaaha Illallah* ki buniyad par ma'ariz wujood mein aai thee, isme aaj bhi kalma tauheed ke nifaaz ka door door koi nishan nazar nahi aaraha?

Agar is ka sabab jahaalat qaraar diya jaae to jahaalat khatam karne ki zimmedaari bhi hukumraano par thee, agar iska sabab nizam e taaleem qaraar diya jaae to nizam e taaleem ko badalne ki zimmedari bhi hukumrano par thee. Agar iska sabab deen e qaanqaahi qaraar diya jaae to deen e qaanqaahi ke alambardaaro'n ko raah e raast par laana bhi hukumraano ki zimmedaari the, lekin almiya to ye hai ke tauheed ke nifaaz ke muqaddas fareeza ki baja-aawari to rahi door ki baat, hamare hukumran khud Kitab o Sunnat ke nifaaz ki raah mein sabse badi rukaawat

¹⁸⁶ Aqleem Hind Mein Ashaa-at e Islam By Ghazi Uzair

¹⁸⁷ Tajdeed o Ahya e Deen by Syed Abul A'ala Maududi P80

bante aae hain. Sarkari sateh par sharai hudood ko zaalimana qaraar dena, qisaas, diyyat aur qanoon e shadat ko daqiyaanoosi kehna, Islami sha'ar ka mazaq udaana, soodi nizam ke tahaffuz ke liye adaalato'n ke darwaaze khatkhataana, aaili qawaneen aur family planning jaise ghair Islami mansube zabardasti musallat karna, saqaafati taafo'n, qawwalo'n, mughniyo'n aur mausiquaaro'n ko paziraai bakhshna (*ek ziyaafa mein wazir e aazam ne police band ki dilkash dhuno'n se khus hokar band master ko 50,000 rupya inaaam diya.* ¹⁸⁸

Saal nu aur jashn e azaadi jaisi taqareeb ke bahane sharab o shabab ki mehfile'n munaqqid karna, hamare izzat ma-aab hukumrano ka mamul ban chuka hai, doosri taraf khidmat e Islam ke naam par hamare sabhi hukumran (illa masha Allah) jo karnaame sar anjaam dete chale aarahe hain unme sabse numaya'n aur sar e fehrist deen e qaanqaahi se aqeedat ka izhaar aur uska tahaffuz hai, shayad hamare hukumraano ke nazdeek Islam ka sabse imtiyazi wasf yehi hai ke baani e Pakistan Muhammad Ali Jinha se lekar marhoom Muhammad Ziaul Haq tak aur Hakeem ul Ummat allama Muhammad Iqbal رحمۃ اللہ علیہ se lekar marhoom Hafeez Jalandhari tak tamaam qaumi leadaro'n ke khoobsurat sang e marmar ke munaqqash mazar tameer karaae jaae'n, inpar mujawar (guard) muta'ayyin kiye jaae'n qaumi dino'n mein unke mazaro'n par haazri di jaae. Phoolo'n ki chadare'n chadaai jaae'n.

Salaami di jaae, fateha khuwaani aur quran khuwani ke zariye unhe sawab poh'nchaane ka shogal farmaya jaae. To ye deen e Islam ki bohut badi khidmat hai.

Yaad rahe baani e Pakistan Muhammad Ali Jinha ke mazar ki dekh bhall aur hifaazat ke liye baaqaada ek alag management board qaaem hai, jiske mulaazim sarkari khazane se tankhwah paate hain, guzishta baras mazar ke taqaddus ke khatir senet ki standing committee ne mazar ke ird gird 6 farlaang ke ilaaqe mein mazar se buland kisi bhi imaat ki taamer par pabandi aaed karne ka faisla kiya hai.¹⁸⁹

1975 mein shahinsha iran ne sone ka darwaza syed ali hajweri رحمۃ اللہ علیہ ke mazar ki nazar kiya, jisey Pakistan ke us waqt ke wazir e aazam ne apne hatho'n se darbar mein nasab farmaya. 1989 mein wafaaqi government ne jhang mein ek mazar ki tameer o tazain ke liye 18lakh rupiye ka atiya sarkari khazane se adaa kiya.¹⁹⁰

1991 mein Syed Ali Haweri ke urs ka iftetah wazir e aala Punjab ne mazaro ko 40 man arq e gulab se ghushl de kar kiya.¹⁹¹ jabke is saal "Data Sahab" ke 948 urs ke iftetah ke liye janab wazir e aazam ba nafs e nafees tashreef le gae, mazar par phulo'n ke chaadar chadaai, fateha khuwaani ki, mazar se muttasil masjid mein namaz e isha adaa ki aur doodh ki sabeel ka iftetaah kiya, nez mulk mein shariyat ke nifaz, Kashmir aur falasteen ki azaadi, Afghanistan mein aman o istehkaam aur mulk ki yekjaheti taraqqi aur khush-haali ke liye dua'e'n maangee'n.¹⁹²

Guzishta dino'n wazir e aazam sahab Uzbekistan tashreef le gae, jaha'n unho'n ne 40 lakh dollar (taqreeban 1 crore Pakistani rupya) imam bukhari رحمۃ اللہ علیہ ke mazar ki tamir ke liye bataru atiya inaaya farmaya.¹⁹³

Mazkoora baala chand misaalo'n ke bain-us-satoor, ahle baseerat ke samajhne ke liye bohut kuch majood hai, aisee sarzameen, jike farma rawa khud ye "khidmat e Islam" sar anjam de rahe ho'n, waha'n ke awaam ki aksariyat agar gali gali, mahella mahella, gao'n gao'n, shab o roz, maraakiz e shirk qaaem karne mein masroof e amal ho'n to isme tajjub ki kaunsi baat hai? Kaha jaata hai "Awaam Apne Hukumrano Ke Deen Par Chalte Hain".

Ye Daur Apne Ibrahim Ki Talash Mein Hai

Sanam Kada Hai Jaha'n Laa Ilaaha Illallah

¹⁸⁸ al Etesaam 5 June 1992

¹⁸⁹ Roznaama Jung 14 Aug 1991

Yaad rahe Makkah Muazzaama mein baitullah shareef ki imarat ke ird gird baitullah shareef se dugnee, tignee buland o baala imarate'n maujood hain jo masjid ul haraam ke bilkul qareeb waaqe hain, isi tarha madina munawwara mein roza e rasool ﷺ ke ird gird roza mubaarak se dugni tigni buland o baala imarate'n maujood hain, jin mein aam log rahaish pazeer hain, ulama

ikram ke nazdeek in rahaeshi imarato'n ki wajah se na to baitullah shareef ka taqaddus majruh hota hai na roza e rasool ﷺ ka.

¹⁹⁰ Saheefa Ahle Hadees, Karachi Dec 16th, 1989

¹⁹¹ Roznaama Jung 23 July 1991

¹⁹² Roznaama Jung 19 August 1992

¹⁹³ Majalla Ad Daawah 1992

Pas Che Baaed Kurd?

Jaisa ke ham pehle waazeh kar chuke hain ke insani moashre mein tamaam tar shar o fasaad ki asal buniyad shirk hi hai, shirk ka zaher jis tezi se moashre mein saraiyat kar raha hai isi tezi se poori qaum halakat aur barbaadi ki taraf badti chali jaa rahi hai, is surat e haal ka taqaaza ye hai ke aqeeda e tauheed ka shaoor rakhne waale log inferadi aur ijtemaai har satah par shirk ke khilaf jihad karne ka azm kare'n.

Inferadi satah par sab se pehle apne apne garo'n mein ahle o ayal par tawajjo de'n jinke baare mein Allah Ta'ala ka waazeh hukum bhi hai. Tarjuma, Aye Logo Jo Imaan Laae Ho, Apne Aapko Aur Apne Ahle o Ayaal Ko (Jahannam Ki) Aag Se Bachaao.¹⁹⁴ iske baad apne azeez o aqaarib, dost ehbaab par tawajjoh di jaae aur phir ghar ghar, gali gali, mahella mahella aur basti bast jaakar aqeeda e tauheed ki dawat pesh ki jaae. Logo'n ko shirk ki halaakat kheziyo'n aur tabah kaariyo'n se aagah kiya jaae.

Ijtemaai sateh par mulk mein agar koi giroh ya jamat khaalis tauheed ki buniyad par ghalba Islam ke liye jaddo-jahad kar rahi ho to iske saath taaon kiya jaae, koi fard ya idaara ye muqaddas fareeza anjaam de raha ho to iske saath taaon kiya jaae. Koi akhbaar jareeda, ya risaala is kaar e khair mein masroof ho to iske saath taaon kiya jaae, shirk apne saamne hote dekhna aur phir ise rokne ya mitane ke liye jaddo-jahad na karna saraasar Allah Ta'ala ke azab ko dawat dena hai, ek hadees shareef mein irshad Mubarak hai: jab log koi khilaf shrai kaam hota dekhe aur ise na roke'n to qareeb hai ke Allah Ta'ala in sab par azaab naazil farmade.¹⁹⁵

Ek doosri hadees shareef mein irshad e Nabvi ﷺ hai: us zaat ki qasam jiske hath mein meri jaan hai, tum dusro'n ko neki ka hukum dete raho, aur buraai se rokne raho, waran Allah Ta'ala tum par azaab naazil kardega. Phir tum isse dua karoge to wo tumhari dua bhi qubool nahi karega.¹⁹⁶

Ghaur farmaiye ke agar aam gunaho'n se logo'n ko na rokne par azab naazil ho sakt ahi, to phir shirk jisey khud Allah Ta'ala ne sabse badaa gunah (zulm) qaraar diya hai.... Ko na rokne par azab kyou'n nazil na hoga? Rasool Allah ﷺ ka irshad Mubarak hai: jo shakhs khilaf e sharai kaam hota dekhe to ise chaahiye ke wo ise hath se roke, agar iski taaqat na ho to phir zaban se roke aur agar iski bhi taaqat na ho to phir dil se hi bura jaane aur ye imaan ka kamzor tareen darja hai.¹⁹⁷

Pas aye ahle imaan! Apne aap ko Allah Ta'ala ke azab se bachaao aur har haal mein shirk ke khilaf jihad karne ke liye uth khade ho. Jo jaan se karsakta ho wo jaan se kare, jo maal se kar sakta ho wo maal se kare, jo hath se kar sakta ho wo hath se kare, jo zuban se kar sakta ho wo zuban se kare aur jo qalam se kar sakta ho wo qalam se kare. Irshad e Baari Ta'ala hai: Niklo, Quwah Halke Ho Ya Bojhal Aur Jihad Karo Allah Ta'ala Ki Raah Mein Apne Maalo'n Aur Apni Jaano'n Ke Saath, Ye Tumhare Liye Behtar Hai Agar Tum Jaano.¹⁹⁸

¹⁹⁴ Surah Tehreem: 6

¹⁹⁵ Ibne Majah, Tirmizi

¹⁹⁶ Tirmizi

¹⁹⁷ Saheeh Muslim

¹⁹⁸ Surah Tauba: 41

An Niyyah - Niyyat Ke Masaael

Mas-ala 1 - Amaal Ke Ajar o Sawaab Ka Daar o Madaar Niyyat Par Hai

Hazrat Umar bin Khattab رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate hue suna ke: Amaal Ka Daar o Madaar Niyyato'n Par Hai, Har shakhs ko amaal ka badla niyyat ke mutaabiq milega. Jisne duniya haasil karne ki niyyat se hijrat ki, ise duniya milge aur jisne kisi aurat se nikah ke liye hijrat ki (ise aurat hi milegi) pas muhajir ki hijrat ka silaa wahee hai jiske liye isne hijrat ki.¹⁹⁹

Hazrat Abu Obaida bin Muhammad bin Ammaar bin Yaasir رضي الله عنه apne baap se riwayat karte hain ke Hazrat Ammaar bin Yasir رضي الله عنه ko mushriko'n ne pakad liya aur us waqt tak na choda (yaane saza dete rahe) jab tak unho'n ne Rasool Allah ﷺ ko gali na di aur unke ma'abudo'n ka bhalai se tazkirah na kiya. Jab Hazrat Ammaar رضي الله عنه Rasool Allah ﷺ ki khidmat mein haazir hue to

Aap ﷺ ne poocha: kya hua?

Hazrat Ammaar رضي الله عنه ne arz kiya: Bohot bura hua ya Rasool Allah ﷺ! Mujhe us waqt tak nahi choda gaya jab tak maine Aap ﷺ ke baare mein nazeba kalimat na kahe aur unke ma'abudo'n ki taareef nahi ki.

Aap ﷺ ne poocha: Apne dil ki kya kaifiyat mehsoos karte ho?

Hazrat Ammaar رضي الله عنه ne arz kiya: Imaan se poori tarah mutmaeen hai.

Tab Aap ﷺ ne irshad farmaya: Agar ye mushrik dobara aisa kare'n to tu bhi aisa hi karna.²⁰⁰

Hazrat Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Allah Ta'ala tumhari surato'n aur maalo'n ko nahi dekhta, balke tumhare dilo'n (ki niyyat) aur amaal dekhta hai.²⁰¹

Hazrat Abu Darda رضي الله عنه ko Rasool Allah ﷺ ki baat poh'nchi ke Aap ﷺ ne irshad farmaya: Jo shakhs (raat ko) apne bistar par is niyyat se leta ke uth kar tahajjud ki namaz padhe ga, lekin iski aankho'n par neend is qadar ghalib aagai ke subha hogai to ise iski niyyat ka sawab mil jaaega aur uski neend iske Rabb kei taraf se ispar sadqa shumar hogi.²⁰²

عَنْ عُمَرَ أَنَّ الْخَطَّابَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَجَرَ إِلَيْهِ.

عَمَّارُ بْنُ يَاسِرٍ فَلَمَّا يَتَرَكُوهُ حَتَّى سَبَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ آلِهَتَهُمْ بِخَيْرٍ ثُمَّ تَرَكَهُ فَلَمَّا آتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا وَرَأَاكَ شَرًّا يَا رَسُولَ اللَّهِ مَا تَرَكَتُ حَتَّى نَلْتُ مِنْكَ وَذَكَرْتُ آلِهَتَهُمْ بِخَيْرٍ قَالَ كَيْفَ تَجِدُ قَلْبَكَ قَالَ مُطْمَئِنًّا بِالْإِيمَانِ قَالَ إِنْ عَادُوا فَعُدْ.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَتَى فِرَاشَهُ وَهُوَ يَبْغِي أَنْ يَقُومَ يُصَلِّيَ مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ.

¹⁹⁹ Bukhari, Kitab Bida al Wahee

²⁰⁰ Bayhaqi

²⁰¹ Muslim: Kitab al Bir was Salah

²⁰² Saheeh Sunan Nisai by Albani V1 H1686

Fazal Allah Ta'ala Tauheed - Tauheed Ki Fazeelat

Mas-ala 2 - Kalma Tauheed Ka Iqraar Deen e Islam Ka Sabse Pehla Buniyadi Rukn Hai

Hazrat Abdullah bin Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne Hazrat Maaz رضي الله عنه ko Haakim e Yemen banaakar bheja to farmaya: Logo'n ko (pehle) *Laailaaha Illallah* aur phir ye ke main yaane (Muhammad ﷺ) Allah Ta'ala ka Rasool hu'n. Uski taraf dawat dena, agar wo ise maan le'n to phir unhe batana ke Allah Ta'ala ne har din raat mein in par 5 namaze'n farz ki hain, agar wo ise bhi maan le'n to phir unhe batana ke Allah Ta'ala ne unke maalo'n par zakat farz ki hai jo unke maaldaaro'n se wasul ki jaegi aur unke fuqara ko di jaegi.²⁰³

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ إِلَى الْيَمَنِ فَقَالَ ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُوَ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُوْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ.

Mas-ala 3 - Ghair Muslim Kalma Tauheed Ka Iqraar Karle To Ise Qatal Karna Mana Hai

Hazrat Usama bin Zaid رضي الله عنه kehte hain ke Rasool Allah ﷺ ne hame ek Lashkar mein bheja, harqaat (ek gao'n ka naam) mein hamne Juhniya (Qabeele ka naam) se subha ke waqt jung ki, ek aadmi se mera saamna hua to isne Laa Ilaaha Illallah padha lekine maine ise barchi se maar daala. (baad me) mere dil mein tashweesh paeda hui (ke maine ghalat kiya ya saheeh) to maine Rasool Allah ﷺ se iska zikar kiya to Aap ﷺ ne farmaya: Kya usne Laa Ilaaha Illallah kaha aur toone ise qatal kar daala?

Maine arz kiya: Ya Rasool Allah ﷺ! Usne hathiyar ke dar se kalima padha tha.

Aap ﷺ ne farmaya: kya toone iska dil cheer kar dekh liya tha ke tujhe pata chal gaya, isne khuloos e dil se kalma padha tha ya nahi?, phir Aap ﷺ baar baar yehi baat irshad farmate rahe, yaha'n tak ke maine arzu ki ke kaash main aajke roz musalman hua hota.²⁰⁴

عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ فَصَبَّحْنَا الْحُرَقَاتِ مِنْ جُھَيْنَةَ فَأَذْرَكْتُ رَجُلًا فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ فَطَعْنَتْهُ فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ فَذَكَرْتُهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَقَتَلْتَهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا قَالَهُ خَوْفًا مِنَ السَّلَاحِ قَالَ أَفَلَا شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لَا فَمَا زَالَ يُكْرِّرُهَا عَلَيَّ تَمَنَيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ.

²⁰³ Bukhari: Kitab ul Zakat

²⁰⁴ Muslim: Kitab ul Imaan

Hazrat Abu Zar رضي الله عنه kehte hain, main Rasool Allah ﷺ ki khidmat mein hazir hua aap ek safaid kapde mein so rahe the, main dobaraah haazir hua tab bhi aap so rahe the, main teesri baar aaya to aap jag rahe the, main aap ke paas baith gaya, aapne farmaya: Jis shakhs ne *Laa Ilaaha Illallah* kaha aur isi par mara wo Jannat mein dakhil hoga.

Maine Arz kiya: Khwah zina kiya ho, khwah chori ki ho?

Aap ﷺ ne irshad farmaya: Khwah zina kiya ho, khwah chori ki ho.

Maine arz kiya: Khwah zina kiya ho, khwah chori ki ho?

Aap ﷺ ne irshad farmaya: Khwah zina kiya ho, khwah chori ki ho. Ye baat Aap ne 3 baar farmai, phir cahoti martaba aap ne farmaya: khwah Abu Zar ki naak khaak alooda ho. Pas jab Abu Zar رضي الله عنه (aapki majlis se uthkar) baahar aae to keh rahe the, khwah Abu Zar ki naak khaak alooda ho.²⁰⁵

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَائِمٌ عَلَيْهِ ثَوْبٌ أَبْيَضُ ثُمَّ أَتَيْتُهُ فَإِذَا هُوَ نَائِمٌ ثُمَّ أَتَيْتُهُ وَقَدْ اسْتَيْقَظَ فَجَسَسْتُ إِلَيْهِ فَقَالَ مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ ثَلَاثًا ثُمَّ قَالَ فِي الرَّابِعَةِ عَلَى رَغَمِ أَنْفِ أَبِي ذَرٍّ قَالَ فَخَرَجَ أَبُو ذَرٍّ وَهُوَ يَقُولُ وَإِنْ رَغَمِ أَنْفِ أَبِي ذَرٍّ.

²⁰⁵ Muslim: Kitab ul Imaan

Hazrat Abdullah bin Umru bin Aas رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate hue suna hai ke qiyaamat ke din Allah Ta'ala saari makhlooq ke saamne meri ummat ke ek aadmi ko laaega aur uske saamne (gunaho'n) ke 99 daftar rakh diye jaa'enge, har daftar hadde nigah tak phaelaa hoga, phir Allah Ta'ala us aadmi se pooche ga: Tu apne in amaal mein se kisi ka inkaar karta hai? Kya (naama e amaal taiyaar karne waale) mere kaatibo'n ne tujh par zulm to nahi kiya?

Wo aadmi kahega: Nahi Ya Allah.

Phir Allah Ta'ala poochega (in gunaho'n ke baare mein) tere paas koi uzar hai?

Wo kahega: Nahi Ya Allah

Allah Ta'ala phir irshad farmaega: Accha thehro! Hamare paas tumhari ek neki bhi hai aur aaj tum par koi zulm nahi hoga, chunache ek khagaz ka tukda laaya jaaega, jisme *Ash Hadu Alla Ilaaha Illallah wa Anna Muhammad Abduhu Wa Rasuluhu* tehreer hoga.

Allah Ta'ala irshad farmaega: naama eamaal ka wazan hone ki jaga chale jao

Banda arz karega: Ya Allah is chote se khagaz ke tukde ko mere gunaho'n ke dher se kya nisbat ho sakti hai?

Allah Ta'ala irshad farmaega: Bande! Aaj tum par koi zulm nahi kiya jaaega (Yaane har chote bade amal ka hisaab zarur hoga)

Rasool Allah ﷺ ne farmaya: Gunaho'n ke dher tarazu ke ek paddle mein aur kaghaz ka tukda doosre paddle mein rakh diya jaaega. Gunaho'n ke daftar halke saabit ho'enge aur kaghaz ka tukda bhari ho jaaega. (Phir Aap ﷺ ne irshad farmaya) Allah Ta'ala ke naam se ziyaada koi cheez bhari nahi ho sakti. ²⁰⁶

Hazrat Anas رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate hue suna hai, Allah Ta'ala farmata hai:

Aye Ibne Aadam! Tu Jab Tak Mujhe Pukarta Rahega Aur Mujhse Bakhshish Ki Ummeed Rakhega Main Tujhse Sarzad Hone Waala Har Gunah Bakhshata Rahu'nga.

Aye Ibne Adam! Mujhe Koi Parwah Nahi, Agar Tumhare Gunah Asmaan Ke Kinare Tak Poh'ndh Jaa'ng Aur Tu Mujhse Bakhshish Talab Kare To Main Tujhe Bakhsh Du'nga.

Aye Ibne Adam! Mujhe Koi Parwah Nahi Agar Tum Rooye Zameen Ke Baraabar Gunah Lekar Aae Aur Mujhe Is Haal Mein Mile Ke Kisi Ko Mere Saath Shareek Na Kiya Ho To Main Tooye Zameen Ke Baraabar Hi Tujhe Maghfirat Ataa Karun'nga (Yaane saare gunah moaaf karunga). ²⁰⁷

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَبْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ اللَّهَ سَيَخْلَصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلْقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سَجَلًا كُلُّ سَجَلٍ مِثْلُ مَدِّ الْبَصْرِ ثُمَّ يَقُولُ: أَتُنْكِرُ مِنْ هَذَا شَيْئًا؟ أَظْلَمَكَ كَتَبْتِي الْخَافِظُونَ فَيَقُولُ لَا يَارَبِّ فَيَقُولُ أَفَلَاكَ عُذْرٌ؟ فَيَقُولُ لَا يَارَبِّ فَيَقُولُ بَلَى، إِنَّ لَكَ عِنْدَنَّا حَسَنَةً، فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتَخْرُجُ بِطَاقَةٍ فِيهَا: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. فَيَقُولُ: احْضُرْ وَزَنَّاكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السَّجَلَاتِ؟ فَقَالَ: إِنَّكَ لَا تَظْلَمُ قَالَ: فَتُوضَعُ السَّجَلَاتُ فِي كِفَّةٍ، وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السَّجَلَاتُ، وَثَقُلَتِ الْبِطَاقَةُ فَلَا يَنْثُلُ مَعَ أَلَمِ اللَّهِ شَيْءٌ.

²⁰⁶ Saheeh Sunan Trimizi by Albani H2805

²⁰⁷ Saheeh Sunan Tirmizi: H2805

Mas-ala 4 - Khuloos e dil Se Kalima Tauheed Ka Iqraar Karne Waale Ke Liye Rasool Allah ﷺ Sifarish Kare'nge.

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Qiyaamat ke roz meri sifarish se faizyab hone waale log wo hain, jinho ne sacche dil se ya (aap ne farmaya) ji-jaan se *Laa Ilaaha Illallah* ka iqraar kiya hai. ²⁰⁸

Hazrat Abu Huraira رضي الله عنه kehte hain: Rasool Allah ﷺ ne farmaya: Har Nabi ke liye ek dua aisee hai jo zarur qubool hoti hai, tamaam ambiya ne wo dua duniya hi mein maang li, lekin maine apni dua qiyaamat ke din apni ummat ki shafa-at ke liye mehfooz kar rakhi hai. Meri shafa-at in sha Allah har us shakhs ke liye hogi jo is haal mein mara ke usne kisi ko Allah Ta'ala ke saath shareek nahi kiya. ²⁰⁹

Mas-ala 7 - Khuloos e Dil Se Kalima Tauheed Ka Iqraar Arsh e Ilaahi Se Qurbat Ka Zariya Hai

Hazrat Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Jab banda sacche dil se *Laa Ilaaha Illallah* kehta hai to uske liye asmaan ke darwaze khol diye jaate hain, yaha'n tak ke wo arsh tak poho'nch jaata hai, basharte ke, kabeera gunaho'n se bachta rahe. ²¹⁰

Mas-ala 8 - Khuloos e dil se Kalima Tauheed Ki Gawaahi Dene Waale Par Jahannam Haraam Hai

Hazrat Anas bin Maalik رضي الله عنه se riwayat hai ke Maaz bin Jabal رضي الله عنه Rasool Allah ﷺ ke peeche sawari par baithe the. Aap ﷺ ne farmaya: Aye Maaz!

Hazrat Maaz رضي الله عنه ne arz kiya: Ya Rasool Allah ﷺ!, Aapka farmabardaar haazir hai.

Aap ﷺ ne phir farmaya: Aye Maaz!

Hazrat Maaz رضي الله عنه ne arz kiya: Ya Rasool Allah ﷺ!, Aapka farmabardaar haazir hai.

Aap ﷺ ne farmaya: Jo shakhs gawahi de ke Allah Ta'ala ke siwa koi Ilaah nahi aur Muhammad ﷺ iske bande aur Rasool hain, Allah Ta'ala isko Jahannam par haraam kardega.

Hazrat Maaz رضي الله عنه ne arz kiya: Ya Rasool Allah ﷺ kya main logo'n ko isse agaah na kardun, taa-ke wo khush ho jaaen.

Aap ﷺ ne irshad farmaya: phir to log sirf isi par takiya kar le'nge (amaal ki fikr nahi kare'nge)

Chunache, Hazrat Maaz رضي الله عنه ne gunah se bachne ke liye marte waqt ye hadees bayan ki. ²¹¹

Mas-ala 9 - Khuloos e Dil Se Kalima Tauheed Ka Iqraar Karne Waala Jannat Mein Jaaega.

Hazrat Anas رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Jo shakhs is haal mein mara ke sacche dil se gawaahi deta tha, ke Allah Ta'ala ke siwa koi Ilaah nahi aur Muhammad ﷺ Allah ke Rasool hain, wo Jannat mein dakhil hoga. ²¹²

Wazaahat: Tauheed ki fazeelat ke baare mein mazkoora baala tamaam ahadees mein muwahhid ke Jannat mein jaane ki zamanat ka matlab ye hargiz nahi ke muwahhid jaise amal chaahe karta rahe, wo gunaho'n ki saza paaye baghair seedha Jannat mein chala jaaega. Balke in tamaam ahadees ka mafhoom ye hai ke muwahhid apne gunaho'n ki saza bhugatne ke baad ya Allah Ta'ala ki taraf se gunah muaaf kiye jaane ke baad Jannat mein zaroor jaaega aur jis tarha mushrik ka daaemi thikaana Jahannam hai isi tarha muwahhid ka daaemi thikaana Jannat hoga.

²⁰⁸ Bukhari: Kitab ul Ilm

²⁰⁹ Muslim: Kitab ul Imaan

²¹⁰ Saheeh Tirmizi by Albani H2839

²¹¹ Muslim: Kitab ul Imaan

²¹² Musnad Ahmad: Silsila Ahadees as Saheeha by Albani P348

Ehmiyatut Tauheed - Tauheed Ki Ehmiyat

Mas-ala 10 - Aqeeda e Tauheed Par Imaan Na Laane Waale Jahannam Mein Jaa'e'nge

Hazrat Abdullah bin Masood ؓ kehte hain, Rasool Allah ﷺ ne farmaya: Jo shawa is haal mein mare ke Allah Ta'ala ke saath kisi ko shareek thehraaya tha, wo aag mein dakhil hoga.²¹³

Hazrat Jabir bin Abdullah ؓ kehte hain, maine Rasool Allah ﷺ ko farmate hue suna hai ke: jisne Allah Ta'ala se is haal mein mulaqaat ki, ke uske saath kisi ko shareek nahi thehraaya wo Jannat mein dakhil hoga aur jo Allah Ta'ala se is haal mein mila ka isne Allah Ta'ala ke saath shirk kiya ho wo Jahannam mein jaaega.²¹⁴

Mas-ala 11 - Tauheed Ka Iqraar Na Karne Walo'n Ko Nabi Se Qarabatdaari Bhi Jahannam Ke Azaab Se Nahi Bachaa Sakegi.

Hazrat Abdullah bin Abbas ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Jahannumiyo'n mein se sabse halka azaab Abu Taalib ko hoga, wo aag ki 2 jutiya'n pehne ho'nge, jisse inka damagh khaul raha hoga.²¹⁵

Wazaahat: doosri hadees mas-ala 97 ke tahat mulaheza farmae'n.

Mas-ala 12 - Rasool Allah ﷺ Ne HAZrat Muaaz ؓ Ko Shirk Karne Ki Bajaae Qatal Ho Jaane Ya Aag Mein Jal Jaane Ki Naseehar Farmaai

Hazrat Maaz ؓ se riwayat hai ke Rasool Allah ﷺ ne mujhe 10 baato'n ki taakeed farmaai

1. Allah Ta'ala ke saath kisi ko shareek na karna, khwah tumhe qatal kar diya jaae ya aag mein jalaa diya jaae.
2. Apne waledain ki nafarmaani na karna, khwah wo tumhe tumhare ahle aur maal se alag hone ka hukum de'n.
3. Jaan boojh ke farz namaz tark na karna, kyou'nke jisne farz namaz jaan bujh kart ark ki wo Allah Ta'ala ki hifaazat ya bakhshish ke zimma se nikal gaya.
4. Sharab na peena, kyou'nke ye tamaam be-hayaiyo'n ka sar-cashma hai.
5. Gunah se bachna, kyou'nke gunah se Allah Ta'ala ka ghazab naazil hota hai.
6. Maidan e jung se bhagne se gurez karna, khwah log mar rahe ho'n.
7. Jab (kisi jagah wabaa ya bimaari ke baais) log marne lage'n aur tum pehlse waha'n muqem ho to wahee'n tehre rehna.
8. Apne ahl o ayaal par taufeeq ke mutaabiq kharch karna
9. Apne ahl o ayaal ko (den par chalaane ke liye) laathi ke istemaal se gurez nahi karna.
10. Allah Ta'ala ke baare mein unhe daraate rehna.²¹⁶

²¹³ Bukhari: Kitab ul Imaan

²¹⁴ Muslim: Kitab ul Imaan

²¹⁵ Muslim: Kitab ul Imaan

²¹⁶ Saheeh Targheeb wat Tarheeb by Albani

Mas-ala 13 - Aqeeda e Tauheed Par Imaan Na Rakhne Waale Ko Iske Nek Amaal Qiyaamat Ke Din Koi Faaeda Nahi De'nge.

Hazrat Ayesha ؓ se riwayat hai ke maine Rasool Allah ﷺ se arz kiya ke: Jada'an ka beta, zamaana jaahiliyat mein silah rahmi karta tha, miskeen ko khaana khilaata tha, kya ye kaam ise faaeda de'nge?

Aap ﷺ ne irshad farmaya: ise kuch faaeda na de'nge, kyou'nke usne kabhi you'n nahi kaha: Aye Mere Rab! Qiyaamat ke din mere gunah moaaf farmaana. ²¹⁷

Mas-ala 14 - Aqeeda e Tauheed Par Imaan Na Rakhne Waale Ko Marne Ke Baad Kisi Doosre Shakhs Ki Dua Ya Nek Amal Ka Sawab Nahi Poh'nchta

Hazrat Abdullah bin Umro ؓ se riwayat hai ke Aas bin Wael ne jaahiliyat mein 100 ount qurban karne ki nazar maani thi. Hussham bin Aasim ne apne hisse ke 50 ount zibah kar diye, lekin Hazrat Umro ؓ ne Rasool Allah ﷺ se mas-ala daryaaft kiya to Aap ﷺ ne farmaya: Agar Tumhara baap tauheed parast hota aur tum uski taraf se roze rakhte ya sadqa karte to ise sawab mil jaata. ²¹⁸

Mas-ala 15 - Tauheed ka Iqraar Na Karne Waalo'n Ke Khilaf Hukumat e Waqt Ko Jung Karne Ka Hukum

Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Mujhe logo'n se ladne ka hukum diya gaya hai, yaha'n tak ke wo *Laa Ilaaha Illallah* ka iqraar kare'n. Mujhpar imaan laae'n, meri laai hui talimaat par imaan laae'n. agar wo aisa kare'n to unho'n ne apne khoon (yaane jaane'n) aur apne maal mujhse bacha liye, magar haq ke badle aur unke amaal ka hisaab Allah Ta'ala ke zimme hai. ²¹⁹

Wazaahat: 1. Magar haq ke badle ka matlab ye hai ke wo koi aisa kaam kare'n jiski saza qatal ho, masalan qatal ya zina ya murtad hona waghaira to phir unhe shariyat ke mutaabiq qatl ki saza di jaaegi.

2. Tauheed ka iqraar na karne waale agar Islami hukumat ke tahat zimmi bankar rehna qubool kar le'n to phir unke khilaf jung nahi hogi.

²¹⁷ Muslim: Kitabul Imaan

²¹⁸ Musnad Ahmad: Muntaqi ul Akhbaar, Kitab ul Janaaez

²¹⁹ Muslim: Kitab ul Imaan

At Tauheed Fee Dhau al Quran - Tauheed Quran e Majeed Ki Raushni Mein

Mas-ala 16 - Allah Ta'ala khud Tauheed Ki Gawahi Deta Hai

Allah Ta'ala Ne Khudh Shahadat Di Hai Ke uske Siwa Koi Ilah Nahi, Nez Farishte Aur Ilm Waale Log Jo Insan Par Quran e Majeed Hain Wo Bhi (Yehi Shahadat Dete Hain) Waqai Is Zabardast Aur Hakeem Ke Alawa Koi Ilaah Nahi Hai.²²⁰

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Mas-ala 17 - Quran e Majeed Ne Logo'n Ko Sirf Ek (1) Allah Ta'ala Ki Ibaadat Aur Bandagi Ki Dawat di Hai

Logo'n! Tumhara Ilah To Bas Ek Hi Hai, Iske Siwa Koi Ilaah Nahi, Wo Badaa Maherban Aur Nihayat Rahem Karne Waala Hai.²²¹

وَالْهَكُمُ إِلَهُ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

Allah Ta'ala ke Siwa Kisi Doosre Ilaah Ko Na Pukaaro, Iske Siwa Koi Ilaah Nahi, Iski Zaat Ke Siwa Har Cheez Halak Hone Waali Hai, Farmarawaai Usi Ke Liye Hai Aur Usi Ki Taraf Tum Sab Paltaaee Jaane Waale Ho.²²²

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا
وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

Iske Siwa Koi Ilaah Nahi, Wohi Zindagi Ataa Karta Hai, Wohi Maut Deta Hai Wo Tumhara Bhi Rabb Hai Aur Tumhare Aabaa o Ajdaad Jo Guzar Chuke, Inka Bhi Rabb Hai.²²³

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ

Mas-ala 18 - Tamaam Ambiya Ikram Aur Rasoolo'n Ne Sabse Pehle Apni Apni Qaumo'n Ko Aqeeda e Tauheed Ki Dawat Di

1. Hazrat Nuh عليه السلام

Hamne Nuh Ko Iski Qaum Ki Taraf Bheja, Inho'n Ne Kaha Aye Biradaraan e Qaum! Allah Ta'ala Ki Bandagi Karo, Iske Siwa Tumhara Koi Ilaah Nahi Hai, Main Tumhare Haq Mein Ek Haulnaak Din Ke Azaab Se Darti Hu'n.²²⁴

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
غَيْرِهِ ۚ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

2. Hazrat Hud عليه السلام

Aur Qaum e Aad Ki Taraf Hamne Unke Bhai Hud عليه السلام Ko Bheja, Inho'n Ne Kaha, Aye Biradaraan e Qaum! Allah Ta'ala Ki Bandagi Karo, Iske Siwa Tumhara Koi Ilaah Nahi, Phir Kya Tum Ghalat Rawish Se Parhez Na Karoge?²²⁵

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
غَيْرِهِ ۚ أَفَلَا تَتَّقُونَ

3. Hazrat Saleh عليه السلام

Aur Qaum e Samud Ki Taraf Unke Bhai Saleh عليه السلام Ko Bheja, Inho'n Ne Kaha! Aye Biradaraan Tum Allah Ta'ala Ki Bandagi Karo Iske Siwa Tumhara Koi Ilaah Nahi Hai, Tumhare Paas Tumhare Rabki Taraf Se Khuli Daleel Aagai Hai. Ye Allah Ta'ala Ki Oontni Tumhare

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
غَيْرِهِ ۚ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ ۚ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ۚ

²²⁰ Surah Aale Imran: 18

²²¹ Surah Baqara: 163

²²² Surah Qasas: 88

²²³ Surah Dukhaan: 8

²²⁴ Surah Araaf: 59

²²⁵ Surah Araaf: 65

Liye Ek Nishani Hai, Lehaza Ise Chod-do Ke Allah Ta'ala Ki Zameen Mein Charti Phire Isko Kisi Bure Iraade Se Hath Na Lagaana Warna Ek Dardnaak Azaab Tumhe'n Aalega.²²⁶

4. Hazrat Shuaib عليه السلام

Aur Madiyan Walo'n Ki Taraf Hamne Unke Bhai Shuaib عليه السلام Ko Bheja, Inho'ne Kaha: Aye Biradaraan e Qaum! Allah Ta'ala Ki Bandagi Karo, Iske Siwa Tumhara Koi Ilaah Nahi, Tumhare Paas Tumhare Rabki Taraf Se Waazeh Daleel Aagi Hai, Lehaza Wazan Aur Paemaane Poore Karo, Logo'n Ko Unki Cheezo'n Mein Ghaata Na Do Aur Zameen Mein Fasaad Barpa Na Karo, Jabke Iski Islaah Ho Chuki, Isi Mein Tumhari Bhalai Hai, Agar Tum Waqai Momin Ho.²²⁷

5. Hazrat Ibrahim عليه السلام

Aur Ibrahim عليه السلام Ne Apni Qaum Se Kaha: Allah Ta'ala Ki Bandagi Karo Isi Se Daro, Ye Tumhare Liye Behtar Hai, Agar Tum Jaano. Tum Allah Ta'ala Ko chod Kar Jinki Ibaadat Kar Rahe Ho Wo To Mahez Buth Hain Aur Tum Ek Jhoot Gadh Rahe Ho. Dar Haqeeqat Allah Ta'ala Ke Siwa Kinki Tum Parastish Karte Ho, Wo Tumhe Rizq Tak Dene Ka Ikhteyar Nahi Rakhte (lehaza) Allah Ta'ala Se Rizq Maa'ngo Aur Usi Ki Bandagi Karo Aur Isi Kar Shukar Adaa Karo, Usi Ki Taraf Tum Bulaae Jaane Waale Ho.²²⁸

6. Hazrat Yusuf عليه السلام

Allah Ta'ala ko Chodkar Jinki Tum Bandagi Kar Rahe Ho, Iske Siwa Kuch Nahi Hain Ke Bas Chand Naam Hain, Jo Tumne Aur Tumhare Aabaa o Ajdad Ne Rakh Liye Hain, Allah Ta'ala Ne Unke Liye Koi Sanad Naazil Nahi Ki.²²⁹

7. Hazrat Isa عليه السلام

Haqeeqat Ye Hai Ke Allah Ta'ala Mera Bhi Rabb Hai Aur Tumhara Bhi Rab, Lehaza Usi Ki Tum Ibaadat Karo, Yehi Seedha Raasta Hai.²³⁰

8. Hazrat Muhammad ﷺ

Aye Muhammad ﷺ Keh Deejiye, Mainto Bas Khabardar Karne Waala Hu'n Ke Koi Haqeeqi Ma'abood Nahi, Magar Allah Ta'ala, Jo Yakta Hai, Sab Par Ghalib Asmaano Aur Zameen Ka Maalik Aur In Saari Cheezo'n Ka Maalik Jo Unke Darmiyan Hain, Wo Zabardast Bhi Hai Aur Bakhshne Waala Bhi.²³¹

فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۖ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٍ

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْهَيْزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ

مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكُمُ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُّسْتَقِيمٌ

قُلْ إِنَّمَا أَنَا مُنذِرٌ ۚ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

²²⁶ Surah Araaf: 73

²²⁷ Surah Araaf: 85

²²⁸ Surah Ankabut: 16-17

²²⁹ Surah Yusuf: 40

²³⁰ Surah Az Zukhruf: 64

²³¹ Surah Saad: 65-66

9. Deegar Tamaam Ambiya Ikram o Rusul

Hamne Tumse Pehle Jo Rasool Bhi Bheja Hai Isko Yehi Wahee Ki Hai Ke Mere Siwa Koi Ilaah Nahi, Pas Tum Log Meri Hi Bandagi Karo.²³²

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ إِلَّا نُوْحِيْ اِلَيْهِ اِنَّهٗ لَا اِلَهَ اِلَّا اَنَا فَاعْبُدُوْنَ

Mas-ala 19 - Kisi Nabi Ne Allah Ta'ala Ke Siwa Apni Ya Kisi Doosre Ki Bandagi Ki Dawat Nahi Di

Kisi Insan Ka Ye Kaam Nahi Ke Allah Ta'ala Ise Kitab Aur Nabuwat Ataa Farmae Aur Wo Logo'n Se Kahe Ke Allah Ta'ala Ke Bajaae Tum Mere Bande Ban Jaao Wo To Yehi Kahaga Ke Sacche Rabhani Bano, Jaisa Ke Iski Kitab Ki Taaleem Ka Taqaaza Hai, Jise Tum Padhte Aur Padhaate Ho.²³³

مَا كَانَ لِبَشَرٍ اَنْ يُؤْتِيَهُ اللّٰهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ كُوْنُوْا رَبّٰبِيْنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتَابَ وَمَا كُنْتُمْ تَدْرُسُوْنَ

Mas-ala 20 - Aqeeda e Tauheed Insan Ki Fitrat Mein Shamil Hai

(Aye nabi!) Yaksu Hokaar Apna Rukh Is Deen (Islam) Ki Simt Mein Jamaado Aur Qaaem Ho Jaao Is Fitrat Par Jispar Allah Ta'ala Ne Insano Ko Paeda Kiya Hai, Allah Ta'ala Ki Banaai Hui Saakht Badli Nahi Jaa Sakti, Yehi Seedha Deen Hai, Lekin Aksar Log Nahi Jaante.²³⁴

فَلَقَدْ وَجَّهَكَ لِلدِّيْنِ حَنِيفًا ۖ فِطْرَتَ اللّٰهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيْلَ لِحُكْمِ اللّٰهِ ۚ ذٰلِكَ الدِّيْنُ الْقَيِّمُ وَلٰكِنْ اَكْثَرُ النَّاسِ لَا يَعْلَمُوْنَ

Mas-ala 21 - Khaalis Aqeeda e Tauheed Hi Duniya o Akhirat Mein Aman o Salaamati Ka Zaamin Hai

Jo Log Imaan Laae Aur Apne Imaan Ko Zulm (shirk) Ke Saath Aaluda Nahi Kiya, Unhi Ke Liye Aman Hai Aur Wohi Raah e Raast Par Hain.²³⁵

الَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْا اِيْمَانَهُمْ بِظُلْمٍ اُوْلٰئِكَ لَهُمُ الْاٰمَنُ وَهُمْ مُّهُتَدُوْنَ

Mas-ala 22 - Aqeeda e Tauheed Par Imaan Laane Waale Hamesh Hamesha Jannat Mein Rahe'nge

Wo Log Jo Imaan Le Aae Aur Nek Amal Kare'n To Inhe Ham Aise Bagho'n Mein Dakhil Kare'nge Jinke Neeche Nehre'n Behti Ho'ngi Aur Wo Waha'n Hamesh Hamesha Rahe'nge, Ye Allah Ta'ala Ka Saccha Waada Hai Aur Allah Ta'ala Se Badhkar Kaun Apni Baat Mein Saccha Hoga?²³⁶

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهَارُ خَالِدِيْنَ فِيْهَا اَبَدًا ۖ وَعَدَ اللّٰهُ حَقًّا ۖ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا

Mas-ala 23 - Aqeeda e Tauheed Ke Liye Saari Duniya Ke Insano Ko Quran e Majeed Ki Dawat e Fikr!

(Aye nabi) Unse Kaho Kabhi Tumne Ye Bhi Socha Hai Ke Agar Allah Ta'ala Tumhari Binaai Aur Tumhari Samaa-at Tumse Cheen Le Aur Tumhare Dilo'n Par Mohar Lagaade To Allah Ta'ala Ke Siwa Aur Kaunsa Ilaah Hai Jo Ye Quwwate'n Tumhe Waapas Dilaa Sakta Ho? Dekho Kis Tarha Baar Baar Ham Apne Dalaael Unke Saamne Pesh Karte Hain, Phir Bhi Ye Mu'nh Mod Lete Hain.²³⁷

قُلْ اَرَاَيْتُمْ اِنْ اَخَذَ اللّٰهُ سَمْعَكُمْ وَاَبْصَارَكُمْ وَخَتَمَ عَلٰى قُلُوْبِكُمْ مِّنْ اِلَهٍ غَيْرِ اللّٰهِ يَأْتِيْكُمْ بِهِ ۚ اَنْظُرْ كَيْفَ نَصَرَفُ الْاٰيٰتِ ثُمَّ هُمْ يَصْذِقُوْنَ

²³² Surah Ambiya: 25

²³³ Surah Aale Imran: 79

²³⁴ Surah Rum: 30

²³⁵ Surah Anaam: 82

²³⁶ Surah Nisa: 122

²³⁷ Surah: Anam: 46

Aye Nabi! Unse Kaho Kabhi Tum Logo'n Ne Ghaur Kiya Ke Agar Allah Ta'ala Qiyaamat Tak Tum Par Hamesha Ke Liye Raat Taari Karde, To Allah Ta'ala Ke Siwa Kaunsa Ilaah Hai Jo Tumhe Raushni Dilaa Sake, Kya Tum Sunte Nahi Ho? Unse Poocho, Kabhi Tumne Socha Ke Agar Allah Ta'ala Qiyaamat Tak Tum Par Hamesha Ke Liye Din Taari Karde To Allah Ta'ala Ke Siwa Kaunsa Ilaah Hai Jo Tumhe Raat Laade, taa-ke Tum Isme Sukoon Haasil Kar Sako, Kya Tum Dekhte Nahi Ho? ²³⁸

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ

Kabhi Tumne Aankhe'n Khol Kar Dekha, Ye Paani Jo Tum Peete Ho, Ise Tumne Baadal Se Barsaaya Hai, Ya Iske Barsaane Waale Ham Hain? Ham Chaahe'n To Ise Sakht Khaari Banaa Kar Rakh De'n Phir Tum Shukar Guzaar Kyou'n Nahi Bante? ²³⁹

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ

Kabhi Tumne Ghaur Kiya, Ye Nutfa Jo Tum Daalte Ho, Isse Baccha Tum Banaate Ho Ya Iske Banaane Waale Ham Hain? Hamne Tumhare Darmiyan Maut Ko Taqseem Kiya Hai Aur Ham Isse Aajiz Nahi Hain Ke Tumhari Shakle'n Badal De'n Aur Kisi Aisee Shakal Mein Tumhe Paeda Karde'n Jisko Tum Nahi Jaante, Apni Pehli Paedaash Tum Jaante Hi Ho, Phir Kyou'n Sabaq Nahi Lete? ²⁴⁰

أَفَرَأَيْتُمْ مَا تُمْنُونَ أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ نَحْنُ قَادِرٌ تَابِئِكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ

Kabh Tumne Socha, Ye Beej Tum Botey Ho, Unse Khetiyan Tum Ugaate Ho Ya Unke Ugaane Waale Ham Hain? Ham Chaahe'n To In Khetiyan Ko Bhus Banaa Kar Rakh De'n Aur Tum Tarha Tarha Ki Baate'n Banaate Reh Jaao Ke Ham To Ulti Chatti Padgai, Balke Hamare To Naseeb Hi Phoote Hue Hain. ²⁴¹

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ إِنَّا لَنَحْمِرُّمُوهَ بَلْ نَحْنُ مُحْرِمُونَ

Aur Tumhare Liye Maweshiyo'n Mein Bhi Ek Sabaq Maujood Hai Unke Peth Mein Gobar Aur Khoon Ke Darmiyan Se Ham Ek Cheez Tumhe Pilaate Hain, Yaane Ke Khaalis Doodh, Jo Peene Waalo'n Ke Liye Nihaayat Khushgawar Hai. ²⁴²

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

Ab Agar Tum Kisi Ke Mehkoom Nahi Ho Aur Apne Is Khayaal Mein Sacche Ho To Jab Marne Waale Ki Jaan Halaq Tak Poh'nch Chuki Hoti Hai Aur Tum Aankho'n Dekh Rahe Hote Ho Ke Wo Mar Raha Hai, Us Waqt Uski Nikli Hui Jaan Ko Waapas Kyou'n Nahi Le Aate? ²⁴³

فَلَوْلَا إِذَا بَلَغَتِ الْحُقُوفَ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

²³⁸ Surah Qasas: 71-72

²³⁹ Surah Waqea: 68-70

²⁴⁰ Surah Waqea: 58-62

²⁴¹ Surah Waqea: 63-67

²⁴² Surah Nahal: 66

²⁴³ Surah Waqea: 83-87

Ta'areef ut Tauheed wa Anwa'a - Tauheed Ki Taareef Aur Uski Aqsaam

Mas-ala 24 - Tauheed ki 3 qisme'n hain

1. Tauheed Fiz zaat
2. Tauheed Fil Ibaadat
3. Tauheed Fis Sifaat

Mas-ala 25 - Allah Ta'ala Apni Zaat Mein Waahed Aur Be-misaal Hai Iski Biwi Hai Na Aulaad, Maa Hai Na Baap, Is Aqeede Ko Tauheed Fiz Zaat Kehte Hain

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala irshad farmata hai ke: ibne aadam ne mujhe jhutlaaya hai aur ye uske liye munaasib na tha, ibne aadam ne mujhe gaali di aur ye uske liye munaasib na tha, raha iska mujhe jhutlaana to wo uska ye kehna ke Allah Ta'ala mujhe hargiz dobara nahi paeda karega, jaisa ke usne pehe dafa paeda kiya, halaa'nke pehle paeda karna dobara paeda karne se ziyaada asaan nahi hai aur uska mujhe gaali dena ye hai ke usne kaha ke Allah Ta'ala ki aulaad hai, halaa'nke main akela beniyaaz hu'n, na meri koi aulaad hai aur na main kisi ki aulaad hu'n aur na koi mera hamsar hai. ²⁴⁴

Mas-ala 26 - Har Qism Ki Ibaadat Masalan Dua, Nazar, Niyaz, Isteeaanat, Istemdaad, Isteeazah Sajda Aur Ataa-at Waghaira Sirf Allah Ta'ala Hi Ke Layaq Hai Ise Aqeeda e Tauheed fil-Ibaadat Kehte Hain.

Hazrat Maaz bin Jabal رضي الله عنه Se Riwayat Hai Ke Maine Nabi Akram ﷺ Ke peeche gadhe par sawar tha, jisey a'afeer kaha jaata hai, Rasool Allah ﷺ ne (mujhse) poocha, Aye Maaz! Kya tu jaanta hai ke Allah Ta'ala ka apne bando'n par kya haq hai aur bando'n ka Allah Ta'ala par kya haq hai?

Maine arz kiya: Allah Ta'ala aur uske Rasool ﷺ behtar jaante hain.

Aap ﷺ ne farmaya: Bando'n par Allah Ta'ala ka haq ye hai ke wo sirf isi ki ibaadat kare'n aur uske saath kisi ko shareek na thehraae'n aur bando'n ka Allah Ta'ala par haq ye hai ke jo shakhs shirk na kare usey azaab na de. Main (Maaz) ne arz kiya: Ya Rasool Allah ﷺ kya main logo'n ko ye khushkhabri sunaau'n?

Aap ﷺ ne farmaya: Aisa na karo, kyou'nke phir wo isi par bharosa kar baithenge. ²⁴⁵

Mas-ala 27 Allah Ta'ala Apne Sifaat Mein Waahed Aur Be Misaal Hai, Jin mein Uska Koi Hamsar Nahi, Is Aqeeda Ko Tauheed Fis Sifaat Kehte Hain

Hazrat Abu Huraira رضي الله عنه Rasool Allah ﷺ se riwayat karte hain ke Aap ﷺ ne farmaya: Allah Ta'ala ke 99 (sifaati) naam hain, jo unhe yaad karle wo jannat mein dakhil hoga. Allah Ta'ala taaq²⁴⁶ hai aur taaq ko hi pasand farmata hai (T: like 1, 3, 5, 7, 9 etc). ²⁴⁷

Wazaahat: yaad karne se muraad zabaani yaad karna ya in naamo'n ke waseele se dua karna ya inpar imaan laana aur ataa-at karna hai.

²⁴⁴ Bukhari – Kitab ut Tafseer

²⁴⁵ Bukhari: Kitab ul Jihad

²⁴⁶ T: Odd, like 1

²⁴⁷ Muslim: Kitab uz Zikr

At Tauheed Fiz Zaat - Tauheed e Zaat

Mas-ala 28 Allah Ta'ala Apni Zaat Mein Akela Aur Be Misaal Hai, Iski Biwi Hai Na Aulaad, Maa Hai Na Bap

Mas-ala 29 Allah Ta'ala Na Kaaenaat Ki Kisi Jandaar Ya Bejaan Cheez Mein Mad-gham²⁴⁸ Hai Na Iska Juz Hai, Naahi Kanenaat Ki Koi Jandaar Ya Bejan Cheez Allah Ta'ala Ki Zaat Mein Mad-gham Hai, Na Iska Juz Hai.

Kaho Wo Allah Yakta Hai, Allah Ta'ala Sabse Beniyaaz Hai Aur Sab Iske Mohtaaj Hain, Na Iski Koi Aulaad Hai, Na Wo Kisi Ki Aulaad Hai Aur Na Koi Iska Hamsar Hai.²⁴⁹

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ
كُفُوًا أَحَدٌ

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala irshad farmata hai ke Ibne Adam ne mujhe jhutlaaya hai aur ye uske liye munaasib nan a tha, ibne aadam ne mujhe gaali di aur ye uske liye munaasib na tha, rahaa iska mujhe jhutlaana to wo uska ye kehna hai ke Allah Ta'ala mujhe hargiz dobara nahi paeda karega, jaisa ke usne pehli dafa paeda kiya. Halaa'nke pehle paeda karna dobara paeda karne se ziyaada asaan nahi hai aur uska mujhe gaali dena ye hai ke usne kaha ke Allah Ta'ala ki aulaad hai. Halaa'nke main akela be niyaaz hu'n, na meri koi aulaad hai aur na main kisi ki aulaad hu'n aur na koi mera hamsar hai.²⁵⁰

Mas-ala 30 Allah Ta'ala Ki Zaat Awwal (Azali) Aur Aakhir (Abadi) Hai, Jise Fana Nahi.

Mas-ala 31 Allah Ta'ala Zaahir Mein Nigaho'n Se Posheeda Hai, Lekin Uski Qudrat Har Cheez Se Zaahir Hai

Wohi Awwal Bhi Hai Aur Aakhir Bhi, Zaahir Bhi Aur Posheeda Bhi Aur Har Cheez Ka Ilm Rakhta Hai.²⁵¹

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Hazrat Suhail رضي الله عنه se riwayat hai, jab hamme se koi sone lagta to Hazrat Abu Saleh kehte daahini karwat par leyto aur ye dua padho *Aallahumma Rabbus Samawaati wa Rabb....* Aakhir tak: Aye Allah! Zameen o asmaan aur arsh e azeem ke maalik! Hamare parwardigar aur har cheez ke paalanhaar! Daane aur guthli ko zameen se ugtey waqt phaadne waale! Tauraat, Injeel aur Quran ke naazil farmane waale! Main har cheez ke shar se teri panah maangta hu'n, jiki peshani tere qabze mein hai. Aye Allah! Tu sabse awwal hai tujhse pehle koi cheez nahi tu sabse aakhir hai, tere baad koi cheez nahi. Tu kaaenaat ki har cheez se zaahir hai, tujhse badh kar zaahir koi cheez nahi, tu (zaahir been nigaaho'n se) posheeda hai, tujhse ziyaada posheeda koi cheez nahi. Hamara qarz adaa karde aur mohtaaji door karde, hame ghani banaade. Abu Saaleh ye dua hazrat Abu Huraira رضي الله عنه se aur wo Rasool Allah ﷺ se riwayat karte the.²⁵²

Mas-ala 32 Allah Ta'ala Apni Zaat Ke Saath Asmaano Ke Oopar Arsh e Azeem Par Mustawi Hai

Wo Allah Ta'ala Hi Hai Jisne Asmaano Aur Zameen Ko Aur In Saari Cheezo'n Ko Jo Unke Darmiyan Hain, 6 Dino'n Mein Paeda Kiya Aur Uske Baad Arsh Par Mustavi Hua, Iske Siwa Na Tumhara Koi Haami o Madadgaar Hai Aur Na Koi Iske Aagey Sifaarish Karne Waala, Phir Tum Hosh Mein Na Aaoge.²⁵³

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَىٰ عَلَى الْعَرْشِ ۚ مَا لَكُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۚ
أَفَلَا تَتَذَكَّرُونَ

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Jab raat ka tihaai hissa baaqi reh jaata hai to hamara buzurg o bartar parwardigaar asmaan e duniya par naazil hota hai aur farmata hai kaun hai jo mujhse dua kar aur main iski dua qubool karu'n? kaun hai jo mujhse apni hajaat maa'nge aur main usey ataa karu'n? Kaun hai jo mujhse bakhshish chaahe aur main usey bakhshdu'n?²⁵⁴

Wazaahat: Allah Ta'ala apne ilm, qudrat aur ikhteyaraat ke saath har jagah maujood hai.

²⁴⁸ T: Pewast Kiya Gaya

²⁴⁹ Surah Ikhlās: 1-4

²⁵⁰ Bukhari: Kitab ut Tafseer

²⁵¹ Surah Hadeed: 3

²⁵² Muslim: Kitab uz Zar wad Dua

²⁵³ Surah Sajda: 4

²⁵⁴ Bukhari: Kitab ud Duaat

Mas-ala 33 Qiyaamat Ke Din Ahle Jannat Allah Ta'ala Ka Didaar Kare'nge.

Bohot Se Cehre Is Din Tar-o-Taaza Aur Baa-raunaq Ho'nge Apne Rabki Taraf Dekh Rahe Ho'nge. ²⁵⁵

Hazrat Jareer bin Abdullah رضي الله عنه se riwayat hai ke ham Rasool Allah ﷺ ke paas baithe hue the, Aap ﷺ ne chadavee'n ke chaand ki taraf dekha aur farmaya: (Jannat mein) tum apne rabko is tarha dekhoge jis tarha is chand ko dekh rahe ho, Allah Ta'ala ko dekhne mein tumhe koi diqqat pesh nahi aaegi. ²⁵⁶

Wazaahat: Is duniya mein koi insan Allah Ta'ala ka didaar nahi kar sakta, hatta ke ra ﷺ ne bhi is duniya mein Allah Ta'ala ka didaar nahi kiya. Hazrat Ayesha رضي الله عنها farmati hain: Jo shakhs ye kahe ke Muhammad ﷺ ne apne Rabb ka didaar kiya hai wo jhoota hai. ²⁵⁷ Quran e Majeed mein Hazrat Yunus عليه السلام ka diya gaya waaqea bhi uski tasdeeq karta hai, tafseel ke liye mulaheza ho Surah Araaf: 143

Tauheed e Zaat Ke Baare Mein Shirkiya Umoor

1. Kisi Farishte ya Nabi ya kis doosri makhlooq ko Allah Ta'ala ka beta ya beti samajhna ya Allah Ta'ala ki zaat ka juz samajhna ya Allah Ta'ala ke noor se noor samajhna shirk hai. ²⁵⁸
2. Allah Ta'ala ke baare mein "Teen mein se ek aur ek mein se teen" ka aqeeda shirk hai. ²⁵⁹
3. Allah Ta'ala ki zaat e baa barkat ko kaaenaat ki har cheez mein maujood samajhna "Wahdatul Wujood" kehlaata hai, is par imaan rakhna shirk hai. ²⁶⁰
4. Bande ka Allah Ta'ala ki zaat mein mad-gham ho jaane ka aqeeda "Wah datush Shuhood" kehlaata hai, is par imaan rakhna shirk hai. ²⁶¹
5. Allah Ta'ala ka bande ki zaat mein mad-gham ho jaane ka aqeeda "Hulool" kehlaata hai, is par men rakhna shirk hai. ²⁶²

²⁵⁵ Surah Qiyaamat: 22-23

²⁵⁶ Bukhari: Kitab ut Tauheed

²⁵⁷ Bukhari & Muslim

²⁵⁸ Mulaheza ho Mas-ala 29

²⁵⁹ Mulaheza ho Mas-ala 28

²⁶⁰ Mulaheza ho Mas-ala 28-29

²⁶¹ Mulaheza ho Mas-ala 28-29

²⁶² Mulaheza ho Mas-ala 28-29

At Tauheed Fil Ibaadah - Tauheed Ibaadat

Mas-ala 34 Ibaadat Ki Tamaam Qisme'n (Zabaani, Maali Aur Jismaani) Sif Allah Ta'ala Hi Ke Liye Makhsoos Hain

Kaho, Meri Namaz, Mere Tamaam Maraasim Ubodiyat, Mera Jina Mera Marna, Sab Kuch Allah Ta'ala Rabbul A'alamien Ke Liye Hai. Jiska Koi Shareek Nahi, Issi Baat Ka Mujhe Hukum Diya Gaya Hai Aur Sabse Pehle Sar e Ataa-at Jhukaane Waala Main Hu'n.²⁶³

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Hazrat Abdullah bin Abbas ؓ riwayat karte hain ke Rasool Allah ﷺ hame Quran e Majeed ki kisi surah ki tarha tashahhud bhi sikhaaya karte the. Aap ﷺ farmate: Tamaam zabaani baa-barkat ibadate'n aur tamaam badani o maali ibadate'n Allah Ta'ala hi ke liye (makhsoos) hain. Aye Nabi! Aap par salamati aur Allah Ta'ala ki rehmate'n aur barkate'n naazil ho'n. Salam ho ham par aur Allah Ta'ala ke nek bando'n par, main gawahi deta hu'n ke Allah Ta'ala ke siwa koi Ilaah nahi aur main gawahi deta hu'n ke Muhammad ﷺ Allah ke Rasool hain.²⁶⁴

Mas-ala 35 Namaz Ki Tarha Qiyaam Ya Behis o Harkat Baa Adab Hath Bandh Kar Khade Hona Allah Ta'ala Hi Ke Liye Makhsoos Hai

Apni Namazo'n Ki Hifaaza Karo Aur (Khaas Taur Par) Namaz e Asr Ki Aur Allah Ta'ala Ke Saamne Is Tarha Adab Se Khade Ho Jaise Farmabardaar Ghulaam Khade Hote Hain.²⁶⁵

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Hazrat Muaviya ؓ kehte hain, maine Rasool Allah ﷺ ko farmate hue suna hai ke: Jo shakhs ye pasand kare ke log iske saamne tasweer ki tarha (be his o harkat aur baa adab) khade rahe'n wo apni jagah Jahannam mein banaa le.²⁶⁶

Mas-ala 36 Ruku Aur Sajda Sirf Allah Ta'ala Hi Ke Liye Makhsoos Hai

Aye Logo Jo Imaan Laae Ho! Ruku Karo, Sajda Karo Aur Ibaadat Karo Apne Rabki Aur Nek Kaam Karo, taa-ke Tum Falaah Paa Sako.²⁶⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

Hazrat Qais bin Saad ؓ kehte hain, main Hera (Yemen ka shaher) aaya to waha'n ke logo'n ko apne haakim ke aagey sajda karte dekha, maine khayal kiya ke Rasool Allah ﷺ in haakimo'n ke muqable me) sajda ke ziyaada haqdaar hain. Chunache jab Rasool Allah ﷺ ki khidmat e aqdas mein haazir hua to arz kiya: Yaa Rasool Allah ﷺ maine Hira ke logo'n ko apne haakim ke saamne sajda karte dekha hai, halaa'nke Aap ﷺ sajda ke ziyaada haqdaar hain. Rasool Allah ﷺ ne irshad farmaya: Accha bataao, agar Tumhara guzar meri qabar par ho, to kya tum meri qabar par sajda karoge?

Maine arz kiya: Nahi

Rasool Allah ﷺ ne irshad farmaya: phir ab bhi mujhe sajda na karo, agar main kisi ko sajda karne ka hukum deta to aurt'o'n ko hukum deta ke wo apne shauharo'n ko sajda kare'n is haq ke badle mein jo Allah Ta'ala ne mardo'n ke liye muqarrar kiya hai.²⁶⁸

Mas-ala 37 Tawaaf (Sawaab Ki Niyyat Se Kisi Jagah Ke Gird Chakkar Lagaana) Aur Etekaaf (Kisi Jagah Sawaab Ki Niyyat Se Baithna) Sirf Allah Ta'ala Hi Ke Liye Makhsoos Hai

²⁶³ Surah Anaam: 162

²⁶⁴ Muslim: Baab Tashahhud

²⁶⁵ Surah Baqara: 238

²⁶⁶ Saheeh Sunan Tirmizi by Albani H2212

²⁶⁷ Surah Hajj: 77

²⁶⁸ Saheeh Sunan Abu Dawood by Albani H1873

Aur Hamne Ibrahim ﷺ Aur Ismaeel ﷺ Ko Takeen Ki Thee Ke Mere Is Ghar Ko Tawaab, Etekaaf, Ruku Aur Sajda Karne Waalo'n Ke Liye Paak Saaf Rakho.²⁶⁹

وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

Hazrat Abu Huraira رضي الله عنه Kehte Hain, Rasool Allah ﷺ ne farmaya: Kisi qabar par baithne se ye behtar hai ke aadmi aag ke angaare par baith jaae, jo iske kapde aur khaal tak ko jalaa dale. ²⁷⁰

Hazrat Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Qiyaamat us waqt tak qaaem nahi hogi jab tak qabeela dos ki aurt'o'n ki peethe'n zil khaasa ke gird tawaaf na karne lage'n. ²⁷¹

Wazaahat: Zil khaasa, zamaana jaahiliyat mein qabeela dos ka buth tha, jiske gird mushrik tawaaf kiya karte the.

Mas-ala 38 Nazar, Niyaz, Mannat Aur Chadaawa Sirf Allah Ta'ala Hi Ke Naam Ka Hona Chahiye.

Beshak Allah Ta'ala ne Tum Par Murdaar, Khoon, Khinzee ka Gosht Aur Wo Cheez Jo Allah Ta'ala Ke Alaawa Kisi Doosre Ke Naam Kardi Jaae, Haraam Kar diya Hai.²⁷²

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ
اللَّهِ

Hazrat Tariq bin Shahaab رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: ek aadmi sirf makkhi ki wajah se Jannat mein chala gaya aur doosra Jahannam mein.

Sahaba Ikram رضي الله عنهم ne arz kiya: Yaa Rasool Allah ﷺ! wo kaise?

Rasool Allah ﷺ ne farmaya: 2 aadmi ek qabeele ke paas se guzre, is qabeele ka ek buth tha, jis par chadaawa chadaae baghair koi aadmi waha'n se nahi guzar sakta tha, chunache unme se ek shakhs se kaha gaya ke is buth par chadaawa chadaao, isne kaha ke mere paas aisee koi cheez nahi, qabeele ke logo'n ne kaha ke tumhe chadaawa zaroor chadaana hoga, khwah makkhi hi pakad kar chadaao, musaafir ne makkhi pakdi aur buth ki nazar kardi, logo'n ne ise jaane diya aur wo Jahannam mein dakhil hogaya. Qabeele ke logo'n ne doosre aadmi se kaha, tum bhi koi cheez buth ki nazar karo, isne kaha mein Allah Ta'ala Azzuwajal ke alaawa kisi doosre ke naam ka chadaawa nahi chadaunga. Logo'n ne ise qatal kar diya aur wo Jannat mein chala gaya. ²⁷³

Mas-ala 39 Qurbani Sirf Allah Ta'ala Hi Ke Naam Ki Deni Chahiye

Aur Jis Jaanwar Ko Allah Ta'ala Ke Naam Par Zuban Na Kiya Gaya Ho Iska Gosht Na Khaao, Aisa Karna Fisq Hai, Shayateen Apne Saathiy'n Ke dilo'n Mein Shukook o Shubhaat Daalte Hain, taa-ke (Shayateen Ke Saathi Shirk Ke Liye) Tumse Jhagda Kare'n Lekin Agar Tumne Unki Ataa-at Qubool Karli To Tum Mushrik Ho.²⁷⁴

وَلَا تَأْكُلُوا حِمْلًا لَمْ يَذْكُرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ
الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ
أَطَعْتُمْهُمْ إِنَّكُمْ لَمُشْرِكُونَ

Hazrat Ali رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Allah Ta'ala ne laanat farmai hai, us shakhs par jo ghairullah ke naam par jaanwar zibah kare, jo zameen ki hade'n tabdeel kare, jo apne walid par laanat kar aur jo bidati ko panaah de. ²⁷⁵

Mas-ala 40 Dua Sirf Allah Ta'ala Hi Se Baraah e Raast Maangni Chahiye

Aye Nabi! Mere Bande Jab Tumse Mere Muta'alliq Pooche'n (To Inhe Bataado) Ke Main Unke Qareeb Hi Hu'n, Jab Koi Dua Karne Waala Mujhse Dua Karta Hai To Main Qubool Karta Hu'n, Pas Inhe chaahiye Ke Wo

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ

²⁶⁹ Surah Baqara: 125

²⁷⁰ Muslim: Kitab ul Janaaez

²⁷¹ Bukhari o Muslim

²⁷² Surah Baqara: 173

²⁷³ Musnad Ahmad; Kitab ut Tauheed by Imam Muhammad

²⁷⁴ Surah Anaam: 121

²⁷⁵ Muslim: Kitaab ul Azaahi

Mera Hukum Maan'en Mujh Par Imaan Laae'n taa-ke
Raah e Raast Paale'n.²⁷⁶

Hazrat Noman bin Basheer رحمته الله se riwayat hai ke Rasool Allah ﷺ ne farmaya: Dua Ibaadat Hai, phir Aap ﷺ ne ye ayat tilawat farmaai: Tumhara Rabb Kehta Hai, Mujhse Dua Karo Main Tumhari Dua Qubool Karu'nga Jo Log Meri Ibaadat Se Mu'n Modte Hain, Main Inhe Jald Hi Ruswa Karke Jahannam Mein Dakhil Karu'nga. ²⁷⁷

Wazaahat: Doosri hadees Mas-ala 57 ke tahat mulaheza farmae'n.

Mas-ala 41 Panaah Sirf Allah Ta'ala Hi Se Maangni Chahiye.

Kaho Main Panaah Maangta Hu'n Insaano Ke Rab, Insano Ke Baadshah, Insano Ke Haqeeqi Ma'abood Ki, Is Waswasa Daalne Waale Ke Shar Se Jo Baar Baar Palat Kar Aata Hai, Jo Logo'n Ke Dilo'n Mein Waswasa Daalta Hai, Khwah Wo Jinno'n Mein Se Ho Ya Insano Mein Se.²⁷⁸

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْغِيَةِ وَالنَّاسِ.

Hazrat Khaula Bint Hakeem رضي الله عنها kehti hain, maine Rasool Allah ﷺ ko ye farmate hue suna hai ke jo shakhs kisi jagah tehre aur ye dua padhe: Main Allah Ta'ala ke mukammal kalimat ke zariye saari makhlukaat ke shar se Allah Ta'ala ki panaah maangta hu'n. To ise is jagah se rawaana hone tak koi cheez nuqsan nahi poh'nchaaegi. ²⁷⁹

Mas-ala 42 Tawakkal Aur Bharosa Sirf Allah Ta'ala Hi Par Karcha Chahiye

Hazrat Umar bin Khattab رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate suna hai ke: Agar tum log Allah Ta'ala par tawakkal karo jaisa tawakkal karne ka haq hai to wo tumhe isi tarha rizq de jis tarha parindo'n ko deta hai. Parinde subha khali pet nikalte hain aur sham ko pet bhar kar waapas aate hain.²⁸⁰

إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

Mas-ala 43 Raza Aur Khushnoodi Sirf Allah Ta'ala Hi Ki Talab Karni Chahiye

Rishtedaar, Miskeen Aur Musaafir Ko Iska Haq Aadaa Karo, Yehi Tarz e Amal Behtar Hai Un Logo'n Ke Liye Jo Allah Ta'ala Ki Khushnoodi Chaahte Hain Aur Wohi Log Falaah Paane Waale Hain.²⁸¹

فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

Hazrat Muaviya رضي الله عنه ne Ummul Momineen Hazrat Ayesha رضي الله عنها ko khat likha ke mujhe koi naseehat farmae'n, lekin taweel na ho. Chunache Hazrat Ayesh رضي الله عنها ne likha Assalamualaikum, Allah ki hamd o sana ke baad. Maine Rasool Allah ﷺ ko ye farmate hue suna hai: Jo shakhs logo'n ki naraazgi mol lekar Allah Ta'ala ki raza dhoondhta hai, Allah Ta'ala ise logo'n se mustasna kar deta hai aur jo shakhs logo'n ki raza-joi haasil karne ke liye Allah Ta'ala ki naraazgi moll eta hai Allah Ta'ala ise logo'n ke supurd kar deta hai, Was Salaamu Alaikum. ²⁸²

Mas-ala 44 Tamaam Mohabbato'n Par Ghalib Allah Ta'ala Hi Ki Mohabbat Honi Chahiye

Logo'n Mein Se Kuch Log Aise Hain Jo Allah Ta'ala Ke Siwa Doosro'n Ko Iska Hamsar Aur Madde-muqaabil Banaate Hain Aur Unse Aise Mohabbat Karte Hain Jaisi Mohabbat Allah Ta'ala Se Karni Chahiye, Halaa'nke Imaan Waale to Allah Ta'ala Se Tooth Kar Mohabbat Karte Hain.²⁸³

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ ۚ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ.

²⁷⁶ Surah Baqara: 186

²⁷⁷ Saheeh Sunan Tirmizi by Albani H2685

²⁷⁸ Surah Naas: 1-6

²⁷⁹ Muslim: Baab ar Raqi

²⁸⁰ Saheeh Ibne Majah by Albani: H3359

²⁸¹ Surah Rum: 38

²⁸² Saheeh Sunan Tirmizi by Albani H1967

²⁸³ Surah Baqara: 165

Hazrat Anas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Jis shakhs mein ye 3 khaslate'n ho'ngi wo unki wajah se imaan ki (haqeeqi) halaawat aur mithaas mehsoos karega. Pehli, ye ke Allah Ta'ala aur Rasool Allah ﷺ se baaqi tamaam logo'n ke muqaable mein ziyaada mohabbat rakhta ho. Doosri, ye ke kisi aadmi se Allah Ta'ala ke liye mohabbat karta ho. Teesri, ye ke kufr jisse Allah Ta'ala ne ise bacha liya hai uski taraf palatna ise itna hi naapasand ho jitna aag mein daakhil hona. ²⁸⁴

Mas-ala 45 Har Qism Ke Dar Aur Khof Par Allah Ta'ala Hi Ka Khof Aur Dar Ghaalib Hona Chahiye

Kya Tum Kaafiro'n Se Darte Ho, Halaan'ke Allah Ta'ala
Iska Ziyaada Haqdaar Hai Ke Tum Isse Daro Agar Tum
Waqai Momin Ho. ²⁸⁵

أَتَخْشَوْنَهُمْ ۚ قَالَ أَوْ أَتَخْشَوْنَ اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ

Wazaahat: Hadees Mas-ala 71 ke tahat mulaaheza farmae'n.

Mas-ala 46 Deen aur Duniya Ke Tamaam Muamilaat Mein Ataa-at Sirf Allah Ta'ala Hi Ki Karni Chahiye

Hamne Har Ummat Mein Ek Rasool Bheja Aur Uske
Zariye Sabko Khabardaar Kar Diya Ke Allah Ta'ala Ki
Ataa-at Karo Aur Taghoot Ki Ataa-at Se Bacho Iske Baad
Inme Se Kisi Ko Allah Ta'ala Ne Hidaayat Bakhshi Aur
Kisi Par Gumrahi Musallat Ho Gai. ²⁸⁶

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ
الصَّلَاةُ

Hazrat Adi Bin Hatim رضي الله عنه Se Riwayat Hai Ke Maine Rasool Allah ﷺ ki khidmat mein haazir hua aur meri gardan mein sone ki saleeb ²⁸⁷ Thi. Aap ﷺ ne irshad farmaya: Aye Adi! Is Buth (Saleeb) ko utaar phainko, maine (us waqt) Aap ﷺ ko Surah Bara-at ki ye ayat padhte hue suna: Inho ne (Yaane Ahle Kitaab ne) Apne Ulama Aur Darwesho'n Ki Ilaah Ke Siwa Apna Rabb Banaa Liya. Tab (Hazrat Adi ke sawaal ke jawab mein) Aap ﷺ ne ye baat irshad farmai ke wo (ahle kitab) apne ulama aur darwesho'n ki (zaahiri) ibaadat na karte the, lekin jab ulama kisi cheez ko halaal kehte to wo bhi ise halaal jaan lete aur jab ulama kisi cheez ko haraam thehraate to wo bhi ise haraam jaan lete. (Aur yehi matlab hai ulama ko Allah Ta'ala ke siwa Rabb banaane ke). ²⁸⁸

Tauheed e Ibaadat Ke Baare Mein Shirkiya Umoor

1. Allah Ta'ala ke alaawa kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal ke saamne behis o harkat, baa adab haath bandh kar khade hona shirk hai. ²⁸⁹
2. Allah Ta'ala ke alaawa kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghaira ke saamne ruku ki tarha jhukna ya sajda karna shirk hai. ²⁹⁰
3. Kisi mazaar par sawab ki niyyat se kam ya ziyaada waqt ke liye qiyaam karna ya mujaawar ban kar baithna ya tawaaf karna shirk hai. ²⁹¹
4. Allah Ta'ala ke alaawa kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghair se dua maangna ya unhe dua mein waseela banana shirk hai. ²⁹²
5. Museebat ya takleef mein Allah Ta'ala ke siwa kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghaira ko pukarna unse faryaad karna ya unse panah talab karna shirk hai. ²⁹³
6. Allah Ta'ala ke alaawa kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghaira ke naam ka jaanwar zibah karna ya unke naam ki nazar, niyaaz dena ya unki mannat maanna ya chadaawa chadaana shirk hai. ²⁹⁴

²⁸⁴ Saheeh Muslim: Kitab ul Imaan

²⁸⁵ Surah Tauba: 13

²⁸⁶ Surah Nahal: 36

²⁸⁷ T: Cross

²⁸⁸ Saheeh Sunan Tirmizi: H2471

²⁸⁹ mulaheza ho Mas-ala 34

²⁹⁰ mulaheza ho Mas-ala 35

²⁹¹ mulaheza ho Mas-ala 36

²⁹² mulaheza ho Mas-ala 39

²⁹³ mulaheza ho Mas-ala 40

²⁹⁴ mulaheza ho Mas-ala 37-38

7. Duniya ya aakhirat mein nuqsan ke dar se Allah Ta'ala ke muqable mein kisi faut shuda Nabi, Wali, Ghaus Qutub ya Abdaal waghair se darna shirk hai. ²⁹⁵
8. Duniya ya aakhirat mein kaamyabi ke husool ke liye Allah Ta'ala ke muqable mein kisi faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghaira ki raza haasil karna shirk hai. ²⁹⁶
9. Allah Ta'ala ke muqable mein kisi zinda ya faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghair se badh kar mohabbat karna shirk hai. ²⁹⁷
10. Allah Ta'ala ke bajaee kisi faut shuda Nabi, Wali, Ghaus, Qutub ya Abdaal waghaira par tawakkal karna shirk hai. ²⁹⁸
11. Allah Ta'ala ke muqarrar karda halaal o haraam ke muqable min kisi Wali, Ghaus, Qutub ya Abdaal ya Murshad kisi mazhabi rehnuma ya kisi siyaasi leader ya kisi parliament ya kisi assembly waghaira ke mutayyin karda halal o haraam par amal karna shirk hai. ²⁹⁹

²⁹⁵ mulaheza ho Mas-ala 44

²⁹⁶ mulaheza ho Mas-ala 46

²⁹⁷ mulaheza ho Mas-ala 43

²⁹⁸ mulaheza ho Mas-ala 41

²⁹⁹ mulaheza ho Mas-ala 45

At Tauheed Fis Sifaat - Tauheed Sifaat

Mas-ala 47 Kaaenaat Ki Har Cheez Ka Haqeeqi Maalik Aur Baadshah Sirf Allah Ta'ala Hi Hai

Wo Allah Ta'ala Hi Hai Jiske Alaawa Koi Ilaah Nahi, Wo Baadshah Hai Nehaayat Muqaddas Hai, Saraarsar Salaamati Aur Aman Dene Waala, Negehbaan, Sabpar Ghaalib, Apna Hukum Bazor Naafiz Karne Waala Aur Badaa Hi Hokar Rehne Waala, Paak Hai Allah Ta'ala Is Shirk Se Jo Log Kar Rahe Hain.³⁰⁰

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ.

Hazrat Abdullah bin Umar رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Qiyaamat ke roz Allah Ta'ala asmaano ko lapeteyga pahir unhe apne daae'n hath mein legar phir farmaaega, main hu'n baadshah, aaj kaha'n hai (duniya mein) bade banne waale aur takabbur karne waale? Phir zameeno ko apne baae'n hath mein lega.³⁰¹

Mas-ala 48 Kaaenaat Mein Hukumat Aur Farmarawaai Ke Tamaam Ikhteyaraat Sirf Allah Ta'ala Hi Ke Paas Hain

Hukum Dena Sirf Allah Ta'ala Hi Ka Haq Hai, Usine Hukum Diya Hai Ke Iske Siwa Kisi Ki Ibaadat Na Ki Jaaye, Yehi Seedha Raasta Hai, Lekin Aksar Log Nahi Jaante.³⁰²

إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

Hazrat Abdullah bin Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne Hazrat Jibraeel عليه السلام se farmaya: Tum jitni martaba hamare paas (abh) aate ho isse ziyaada martaba kyou'n nahi aate? Is par ye ayat naazil hui: Aye Nabi Ham Tumhare Rabke Hukum Ke Baghair Nahi Aate Jo Kuch Hamare Aagey Aur Peeche Hai, Nez Jo Kuch Iske Darmiyan Hai Iska Maalik Wohi Hai Aur Tumhara Rabb Bhoolne Waala Nahi. Ye ayat Rasool Allah ﷺ ke mutaalbe ka jawab thi. (Jo Aap ﷺ ne Hazrat Jibraeel عليه السلام se kiya tha).³⁰³

Wazaahat: Mazkoora ayat Surah Mariyam: 64

Mas-ala 49 Nazam e Kaaenaat Aur Umoor e Kaaenaat Ka Mudabbir Sirf Allah Ta'ala Hi Hai

Wo Allah Ta'ala Hi Hai, Jisne Asmaano Ko Aise Sutuno'n Ke Baghair Qaam Kiya Jo Tumko Nazar Aate Ho'n, Phir Wo Arsh Par Mustavi Hua, Suraj Aur Chand Ko (Ek Qanoon Ka) Paaband Banaaya, (Kaaenaat Ki) Har Cheez (iske Hukum Se) Ek Waqt e Muqarrar Tak Ke Liye Chal Rahi Hai, Allah Ta'ala Hi (Kaaenaat Ke) Sare Umoor Ki Tadbeer Farma Raha Hai. Allah Ta'ala (Apni Tauheed Ki) Nishaniya'n Khol Khol Kar Bayan Kar Raha Hai, taa-ke Tum Apne Rabb Se Mulaqaat Ka Yaqeen Karlo.³⁰⁴

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ
يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ.

Hazrat Abu Huraira رضي الله عنه kehte hain: Rasool Allah ﷺ ka irshad e mubaarak hai: Allah Ta'ala Azzo wajal farmata hai: Ibne Adam zamane ko gaali deta hai, halaa'nke zamaana to main hu'n. Din raat mere qabza e qudrat mein hain.

³⁰⁵

³⁰⁰ Surah Hashar: 23

³⁰¹ Muslim: Kitab ul Fitan

³⁰² Surah Yusuf: 40

³⁰³ Bukhari: Baab Qaul Allah

³⁰⁴ Surah Raad: 2

³⁰⁵ Muslim: Kitab ul Faaz

Mas-ala 50 Zameen Aur Asmaan Ke Tamaam Khazaano'n Ka Maalik Sirf Allah Ta'ala Hi Hai

Aye Nabi! Unse Kaho Main Tumse Ye Nahi Kehta Ke Mere Paas Allah Ta'ala Ke Khazaane Hain, Na Main Ghaib Ka Ilm Rakhta Hu'n Aur Na Ye Kehta Hu'n Ke Main Farishta Hu'n, Main To Sirf Is Wahee Ki Paerwee Karta Hu'n Jo Mujh Par Naazil Ki Jaati Hai, Phir Unse Poocho: Kya Andha Aur Aankho'n Waala Dono Baraabar Ho Sakte Hain? Kya Tum Ghaur Nahi Karte? ³⁰⁶

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ
لَكُمْ إِنِّي مَلَكٌ ۚ إِن أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ قُلْ هَلْ يَسْتَوِي
الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala ka hath bharaa hua hai, kharch karne se isme kami nahi aati, raat din iski bakhshish jaari hai. Aap ﷺ ne farmaya: Zara ghaur karo zameen o asmaan ki takhleeq par Allah Ta'ala ne kitna kharch kiya, lekin isse iske khazaane mein kuch bhi kami nahi hui. ³⁰⁷

Mas-ala 51 Qiyaamat Ke Roz Sifaarish Karne Ki Ijaazat Dene Ya Na Dene, Nez Sifaarish Qubool Karne Ya Na Karne Ka Saara Ikhteyar Sirf Allah Ta'ala Hi Ko Hoga.

Kya Allah Ko Chodkar Un Logo'n Ne doosro'n Ko Sifaarshi Banaa Rakha Hai? Unse Kaho Kya wo Sifaarish Kare'nge Khwah Unke Ikhteyar Mein Kuch Bhi Na Ho Aur Khwah Wo (Murde Tumhari Baate'n) Samajhte Bhi Na Ho'n, Kaho Sifarish Saari Ki Saari Allah Ta'ala Ke Ikhteyar Mein Hai (Jise Chaahe Sifaarish Ki ijaazat De, Jise Chaahe Na De Aur Jiski Sifaarish Chaahe Qubool Kare, Jiski Chaahe Na Qubool Kare) Asmaano Aur Zameen Ki Baadshahi Ka Wohi Maalik Hai, Phir Isi Ki Taraf Tum Sab (Marne Ke Baad) Paltaae Jaane Waale Ho. ³⁰⁸

أَمِ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أُولَٰئِكَ لَا يَمْلِكُونَ
شَيْئًا وَلَا يَغْنَلُونَ ۚ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۚ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ ۚ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Hazrat Anas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala qiyaamat ke din logo'n ko ekattha karega, kahe'nge ke apne parwardigar ke huzoor kisi ki sifarish karwaani chaahiye. Taa-ke wo is takleef-dah jagah se hame najaat dilaa de. Chunache log Hazrat Adam عليه السلام ke paas aae'nge aur kahe'nge Aap wo hain jisey Allah Ta'ala ne apne haatho'n se banaaya aur phir isme apni rooh phoo'nki farishto'n ko hukum diya ke aapko sajda kare'n, lehaza hamare Rabb ke huzoor hamare liye sifarish kare'n.

Hazrat Adam عليه السلام kahe'nge main is layaq kaha'n aur apni khatae'n yaad kare'nge, logo'n se kahe'nge aap log Hazrat Nuh عليه السلام ke paas jaae'n, wo pehle Rasool hain jinhe Allah Ta'ala ne bheja. Log unke paas (sifarish ka mutaalba lekar) jaae'nge, wo kahe'nge main is layaq nahi aur pani khatae'n yaad kare'nge aur logo'n se kahe'nge ke tum Ibrahim عليه السلام ke paas jao, unhe Allah Ta'ala ne apna dost banaaya hai. Log Ibrahim عليه السلام ke paas jaae'nge aur wo kahe'nge main is layaq nahi aur apni khatae'n yaad kare'nge.

Ibrahim عليه السلام kahe'nge tum Musa عليه السلام ke paas jao unse Allah Ta'ala ne kalaam kiya hai, chunache log Musa عليه السلام ke paas aae'nge wo kahe'nge main is layaq kaha'n aur apni khatae'n yaad kare'nge. Musa عليه السلام kahe'nge tum log Isa عليه السلام ke paas jao. Chunache log Isa عليه السلام ke paas aae'nge wo bhi kahe'nge main is layaq kaha'n. Albatta tum log Muhammad ﷺ ke paas jao, Allah Ta'ala ne ink eagle pichle saare gunah moaaf kar rakhe hain. Chunache log mere paas aae'nge aur main apne Rabb se haazri ki ijaazat talab karu'nga.

Jab main Allah Ta'ala ko dekhu'nga to sajde mein gir padu'nga, jabtak Allah Ta'ala chaahega, mujhe sajde mein padaa rehne dega, phir farmaega: Aye Muhammad ﷺ sar uthaao aur maa'ngo, diya jaaega, baat kaho to suni jaaegi,

³⁰⁶ Surah Anaam: 50

³⁰⁷ Bukhari

³⁰⁸ Surah Zumar: 43-44

sifaarish karo to maani jaaegi. Chunache (ijaazat milne ke baad) apna sar sajde se uthaunga aur apne Rabb ki wo hamd o sana karu'nga jo us waqt Allah Ta'ala mujhe sikhlaaega iske baad (logo'n ke liye) sifaarish karu'nga chunache mere liye hadd muqarrar kardi jaaegi, is hadd ke andar jo log ho'nge (sirf) in ko dozakh se nikal kar bahisht mein le jaaunga phir main dobara apne rabke huzoor haazir hu'nga aur isi tarha sajda mein gir padu'nga, chunache teesri ya caho'nti baar main arz karu'nga: Parwardigaar! Ab to Jahannam mein wohi log baaqi reh gae hain, jo Quran ke hukum ke mutaabiq hamesha hamesh Jahannam mein rehne waale hain. (yaane kaafir o mushrik).

309

Mas-ala 52 Qiyaamat Ke Roz Jazaa Ya Sazaa Dene Ka Ikhteyar Sirf Allah Ta'ala Hi Ko Hoga

Allah Ta'ala Kafro'n Ke Maamle Mein Nuh عليه السلام Aur Lut عليه السلام Ki Biwiyo'n Ko Bataur e Misaal Pesh Karta Hai, Wo Hamare 2 Saleh Bando'n Ki Zaujiyyat Mein Thee'n Magar Inho'n Ne Apne In Shauharo'n Se Qhiyanat Ki (Yaane Kaafiro'n Se Saaz Baaz Ki) Aur Wo Dono (yaane Nuh عليه السلام Aur Lut عليه السلام) Allah Ta'ala Ke Muqaable Mein In (Biviyo'n) Ke Kuch Bhi Kaam Na Aasake Dono Se Keh Diya Gaya Ke Jaao Aag Mein Jaane Waalo'n Ke Saath Tum Bhi (Aag Me) Chali Jaao. ³¹⁰

صَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتِ نُوحٍ وَامْرَأَتِ لُوطٍ
كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَفَانَّتَاهُمَا فَلَمْ يَغْنِيَا
عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاهِلِينَ.

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ par jab (Quran e Majeed Ki) ye ayat naazil hui: Aye Muhammad ﷺ! Apne Rishtedaro'n Ko (Qiyaamat Se) Daraao To Aap ﷺ Ne Khade Hokar Farmaya:

Aye Quraish Ke Logo! ya aisa hi koi jumla kaha, apni jaane'n bachaao (qiyaamat ke din) Allah Ta'ala ke saamne main tumhare kisi kaam nahi aasakunga.

Aye abd e munaaf ke beto! (Qiymat ke roz) Allah Ta'ala ke saamne main tumhare kisi kaam na aasakunga.

Aye Abbas bin Abdul Muttalib main Allah Ta'ala ke saamne tumhare kisi kaam na aasakunga

Aye Safiyah Rasool Allah ﷺ ki phoophi! Main Allah Ta'ala ke saamne tumhare kisi kaam nahi aasakunga aur

Aye Fatima bint Muhammad رضي الله عنها! (Duniya mein) mere maal se jo chaaho maanglo (lekin qiyaamat ke roz) Allah Ta'ala ke saamne tumhare kisi kaam nahi aasakunga. ³¹¹

Mas-ala 53 Gunah Maaf Karne Ya Na Karne Ka Ikhteyar Sirf Allah Ta'ala Hi Ko Hai

Aye Nabi! Tum Khwah In (Munafiqo'n) Ke Liye Moafi Ki Darkhwast Karo Ya Na Karo (ek hi baat hai) Agar Tum 70 Martaba Bhi Inhe Maaf Karne Ki Darkhwast Karoge To Allah Ta'ala Inhe Hargiz Maaf Nahi Karega, Is Liye Ke Inho'n Ne Allah Ta'ala Aur Uske Rasool Ke Saath Kufr Kiya Hai Aur Allah Ta'ala Faasiq Logo'n Ko Hidaayat Nahi Deta. ³¹²

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً
 فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا
 يَهْدِي الْقَوْمَ الْفَاسِقِينَ.

Hazrat Umme A'ala Ansaariya رضي الله عنها kehti hain ke Rasool Allah ﷺ ne farmaya: Allah ki qasam! Main nehi jaanta, halaa'nke main Allah ka rasool hu'n (Marne ke baad) mere saath kya muamela hoga. ³¹³

³⁰⁹ Bukhari

³¹⁰ Surah Mariya: 10

³¹¹ Bukhari: Kitab ut Tafseer

³¹² Surah Tauba: 80

³¹³ Bukhari: Kitaab ul Janaaez

Mas-ala 54 Mashiyat Aur Iraade Ki Takmeel Ka Ikhteyar Sirf Allah Ta'ala Hi Ke Paas Hai

Mas-ala 55 Allah Ta'ala Apni Mashiyat Aur Iraada Poora Karne Ke Liye Kisi Doosre Ki Mashiyat Ya Ijaazat Ka Mohtaaj Nahi

Allah Ta'ala Jab Kisi Kaam Ka Iraada Karta Hai to Iska Kaam Bas Ye Hai Ke Ise Hukum De, Hoja Aur wo Ho Jaata Hai. ³¹⁴

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ.

Hazrat Abdullah bin Abbas رضي الله عنه se riwayat hai, ek aadmi Rasool Allah ﷺ ki khidmat mein haazir hua aur guftagu karte hue kaha: Jo Allah Ta'ala Chaahe aur Aap ﷺ Chaahe. Rasool Allah ﷺ ne farmaya: Kya toone mujhe Allah Ta'ala ka shareek banaa liya hai. (ek riwayat mein hamsar ke alfaaz hain) Aap ﷺ ne irshad farmaya (Aisa na kaho) balke you'n kaho jo Allah Ta'ala chaahe. ³¹⁵

Mas-ala 56 Shariyat Saazi, Halaal o Haraam aur Jaaez o Najaaez Ke Ta'ayyun Ka Ikhteyar Sirf Allah Ta'ala Hi Ko Hai

Aye Nabi! Tum Kyou'n Is Cheez Ko Haraam Karte Ho Jo Allah Ta'ala Ne Tumhare Liye Halaal Ki Hai, (kya) Tum Apni Biwiyo'n Ki Khushi Chaahte Ho? Allah Ta'ala Bakhshne Waala, Rahem Farmane Waala Hai. ³¹⁶

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۚ تَبْتَغِي مَرْضَاتَ
أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ.

Wazaahat: Hadees Mas-ala 45 ke tahat mulaheza farmae'n.

Mas-ala 57 Ilm e Ghaib Sirf Allah Ta'ala Hi Ko Hai

Aye Nabi ﷺ Unse Kaho Main Apni Zaake Ke Liye Kisi Nafa Aur Nuqsaaan Ka Ikhteyar Nahi Rakhta Allah Ta'ala Hi Jo Kuch Chaahta Hai, Hota Hai Aur Agar Mujhe Ghaib Ka Ilm Hota To Main Bohot Se Faaede Apne Liye Haasil Karleta Aur Mujhe Kabhi Koi Nuqsaaan Na Poh'nchta, Main To Mahez Ek Khabardaar Karne Waala Aur Khushkhabri Sunaane Waala Hu'n Un Logo'n Ke Liye Jo Meri Baat Sune'n. ³¹⁷

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ
أَعْلَمُ الْغَيْبُ لَا سْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا
إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ.

Hazrat Abu Huraira رضي الله عنه farmate hain, ek roz Rasool Allah ﷺ Sahaba Ikram رضي الله عنهم ke darmiyan tashreef farma the. Ke ek shakhs aaya aur arz kiya: Ya Rasool Allah ﷺ! Qiyaamat kab aaege?

Aap ﷺ ne farmaya: Jisse pooch rahe ho wo poochne waale se ziyaada nahi jaanta, haa'n albattha main tujhe iski nishaniya'n bataa deta hu'n.

(Pehli nishani ye hai ke) Jab aurat apna maalik jane to ye qiyaamat ki nishaniyo'n mein se hai

(Doosri nishani ye hai ke) Jab barhana badan aur barhana pao'n phirne waale log sardar bane'n to ye qiyaamat ki nishaniyo'n mein se hai.

(Teesri nishani ye hai ke) Jab rewad charaane waale bade bade mahel tameer kare'n to ye qiymat ki nishaniyo'n mein se hai. (phir farmaya) qiyaamat to in 5 cheezo'n mein se jinka ilm Allah Ta'ala ke siwa kisi ko nahi, phir Aap ﷺ ne ye ayat tilawat farmai: Qiyaamat Ka Waqt Sirf Allah Ta'ala Hi Jaanta Hai, Wohi Baarish Barsaata Hai, Wohi Jaanta hai Rihhm e Maadar Mein Kya Hai, Koi Shakhs Ye Nahi Jaanta Kal Kya Karega Aur Koi Shakhs Ye Nahi Jaanta Ke Ise Kaunsi Jagah Par Maut Aaege, Beshak Allah Ta'ala (har baat) Jaanne Waala aur Baa-khabar Hai. ³¹⁸

³¹⁴ Surah Yaseen: 82

³¹⁵ Bukhari: Adab al Mufrad, Sililah Ahadees as Saheeha V1 P139

³¹⁶ Surah Tehreem: 1

³¹⁷ Surah Araaf: 188

³¹⁸ Surah Luqman: 34) (Muslim: Kitab ul Imaan

Wazaahat: Aurat Apna maalik jane, iska matlab ye hai ke aulad apne waledain ki is qadr nafarmaan hogi ke unke saath gulamo'n aur laundiyo'n jaisa sulook karegi.

Mas-ala 58 Har Waqt Aur Har Jagah Bando'n Ki Dua Sunne Waala Sirf Allah Ta'ala Hi Hai

Mas-ala 59 Har Jagah Haazir Naazir (Apni Qudrat Aur Ilm Ke Saath) Sirf Allah Ta'ala Hi Hai

Aur Aye Nabi Mere Bande Jab Tumse Mere Mutalliq Pooche'n To Inhe Bataa Do Ke Main Unse Qareeb Hu'n, Pukaarne Waala Jab Mujhe Pukaarta Hai Main Iski Pukaar Sunta Hu'n Aur Jawab Deta Hu'n, Lehaza Inhe Chahiye Ke Meri Dawat Par Labbaik Kahe'n Aur Mujh Par Imaan Laae'n taa-ke Log Raah e Raast Paale'n. ³¹⁹

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Hazrat Abu Musa ؓ se riwayat hai ke hamne Rasool Allah ﷺ ke saath ek safar mein the, log buland awaaz se takbeer kehne lage to Aap ﷺ ne farmaya: Apni jaano'n par narmi karo (yaane apni awaaz neechi rakho) kyou'nke tum kisi behre ya ghaaab ko nahi pukar rahe ho balke usey pukar rahe ho, jo (har jagah) sunne waala hai, tumhare nazdeek hai aur (har waqt apne ilm aur qudrat ke sabab) tumhare saath hai (Muslim: Kitab uz Zikr)

Mas-ala 60 Dilo'n Mein Chupe Bhed Sirf Allah Ta'ala hi Jaanta Hai

Tum Log Khwah Aahista Baat Karo Ya Oonchi Awaaz Se (Allah Ta'ala Ke Liye Yaksa'n Hai, kyou'nke) Wo Dilo'n Ke Bhed Jaanta Hai, Kya Wohi Na Jaanega, Jisne Logo'n Ko Paeda Kiya Hai? Halaa'nke Wo Bareek Been aur Baa-khabar Hai. ³²⁰

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۚ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Hazrat Anas ؓ se riwayat hai ke Rasool Allah ﷺ mahina bhar ruku ke baad qunoot padhte rahe jis mein Banu Saleem ke qabaael ke liye baddua farmate rahe, Hazrat Anas ؓ kehte hain ke Aap ﷺ ne 40 ya 70 Qurra (yaane ulama) raavi ko (tadaad me) shak hai, baaz mushriko'n ke paas (deen sikhaane ke liye) bheja. Banu Saleem ke log muqable mein utar aae aur in Qurra ko qatal kar daala, halaa'nke Banu Saleem aur Rasool Allah ﷺ ke darmiyan ahed tha (lekin banu saleem ne ghaddari ki) Hazrat Anas ؓ kehte hain maine Rasool Allah ﷺ ko itna ranjeeda kabhi nahi dekha jitna is mauqe par dekha. ³²¹

Mas-ala 61 Deen o Duniya Ki Tamaam Bhalaiya'n Sirf Allah Ta'ala Hi Ke Hath Mein Hain, Jise Chaahta Hai Ataa Karta Hai, Jise Chaahta Hai Cheen Leta Hai.

Kaho Aye Allah! Kaaenaat Ke Baadshah, Tu Jise Chaahe Hukumat De, jise Chaahe Cheenle, Jise Chaahe Izzat Bakhsh Aur Jisko Chaahe Zaleel Kare, Bhalaa'i Tere Ikhteyar Mein Hai, Beshak Tu Har Cheez Par Qaadir Hai. ³²²

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Hazrat Anas ؓ farmate hain Rasool Allah ﷺ ne ye dua bakasrat maanga karte: Ya Allah! Hame duniya mein bhi bhalaai ataa farma aur aakhirat mein bhi aur hame aag ke azaab se bachaale. ³²³

³¹⁹ Surah Baqara: 186

³²⁰ Surah Mulk: 13-14

³²¹ Bukhari: Kitab ul Jihad

³²² Surah Aale Imran: 36

³²³ Bukhari & Muslim

Mas-ala 62 Dilo'n Ko Pherne Waala Sirf Allah Ta'ala Hi Hai

Aye Logo'n Jo Imaan Laae Ho, Allah Ta'ala Aur Uske Rasool Ki Pukaar Par Labbaik Kaho, Jabke Rasool Tumhe Is Cheez ki Taraf Bulata Ha Jo Tumhe Zindagi Bakhshne Waali Hai Aur Jaan Rakho Ke Allah Ta'ala Bande Aur Uske Dil Ke Darmiyan Haael Hai Aur Isi Ki Taraf Tum Ekatthe Kiye Jaaoge.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهُ تَحْشُرُونَ

Hazrat Shahr bin Hushab رضي الله عنه kehte hain maine Ummul Momineen Hazrat Umme Salma رضي الله عنها se arz kiya: Rasool Allah ﷺ jab aapke paas hote to kaunsi dua sabse ziyaada padhte? Harzat Umme Salma رضي الله عنها ne farmaya: Aap ﷺ ki ziyaada tar dua ye hoti: Aye Dilo'n Ko Pherne Waale Mera Dil Apne Deen Par Jamaade, main (Umme Salma) ne arz kiya. Ya Rasool Allah ﷺ! Aap aksar ye dua kyou'n maangte hain? Aap ﷺ ne irshad farmaya: Aye Umme Salma! Koi aadmi aisa nahi, jiska dil Allah Ta'ala ki 2 ungliyo'n ke darmiyan na ho phir jisey wo chaahta hai (deen e haq par) qaaem rakhta hai, jisey chaahta hai (raah e raast) se hataa deta hai. ³²⁴

Mas-ala 63 Rizq Dene Aur Na Dene Waala Sirf Allah Ta'ala Hi Hai

Mas-ala 64 Rizq Mein Tangi Ya Faraaqi Karne Waala Bhi Sirf Allah Ta'ala Hi Hai.

Aur Apni Aulaad Ko Ghurbaat Ke Dar Se Qatal Na Karo, Ham Inhe Bhi Rizq De'nge Aur Tumhe Bhi Dar-haqeeqat Aulaad Ka Qatal Ek Badaa Gunah Hai. ³²⁵

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۚ نَحْنُ نَرِزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

Aye Nabi ﷺ Unse Kaho Mera Rabb Jise Chaahta Hai, Kushaada Rizq Deta Hai Aur Jise Chaahta Hai Tang Deta Hai, Lekin Aksar Log (is ki haqeeqat) Nahi Jaante. ³²⁶

Hazrat Abu Zar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ jo ahadees Allah Ta'ala se riwayat karte hain (in mein ise ek ye hai) ke Allah Ta'ala farmata hai: Aye mere bando! Tum sab hooke ho siwaae iske jisey main khilaau'n, pas mujhse khaana mango main tumhe khilaau'nga. Aye mere bando tum sab nange ho, siwaae iske jisey main pehnaau'n, pas tum mujhse libaas mango main tumhe (libaas) pehnaau'nga. ³²⁷

Mas-ala 65 Aulaad Dene Ya Na Dene Waala Sirf Allah Ta'ala Hi Hai

Mas-ala 66 Bete Aur Betiya'n Dene Waala Sirf Allah Ta'ala Hi Hai

Allah Ta'ala Zameen Aur Asman Ki Baadshahi Ka Maalik Hai Jo Kuch Chaahta Hai Paeda Karta hai Jise Chaahta Hai Ladkiya'n Deta Hai Jise Chaahta Hai Ladke Deta Hai, Jise Chaahta Hai Ladke Aur Ladkiya'n Mila Julia Kar Deta Hai Aur Jise Chaahta Hai Baanjh Kar deta Hai Wo Sab Kuch Jaanta Hai Aur Har Cheez Par Qaadir Hai. ³²⁸

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَوْرَ ۚ أُوْزِرُوهُمْ ذُرِّيًّا وَإِنَاثًا ۚ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ

Ibne Shahab kehte hain ke Rasool Allah ﷺ ne Hazrat Ruqaiyya رضي الله عنها bint Muhammad ﷺ ke baad unki bahen Hazrat Umme Kulsoom رضي الله عنها bint Muhammad ﷺ ka nikah bhi Hazrat Usman bin Affan رضي الله عنه se hi kar diya, Hazrat Ruqaiyya رضي الله عنها Hazrat Usman رضي الله عنه ke aqd e nikah mein hi faut hui'n, lekin unke yaha'n koi aulad na hui. ³²⁹

³²⁴ Saheeh Sunan Tirmizi by Albani

³²⁵ Surah Bani Israel: 31

³²⁶ Surah Saba: 36

³²⁷ Muslim: Kitab ul Ghanam

³²⁸ Surah Shura: 49-50

³²⁹ Tibrani: ar Rabah Allah Ta'ala Tahaara an Nabawiyah

Mas-ala 67 Sehat Aur Shifa Dene Waala Sirf Allah Ta'ala Hi Hai

Allah Ta'ala Ne Mujhe PAida Kiya, Wohi Meri Rehnumaai Farmata Hai, Wohi Mujhe Khilaata Hai Aur Pilaata Hai Aur Jab Bimaar Ho Jaata Hu'n To Mujhe Shifa Deta hai, Wohi Mujhe Maut Dega Aur Phir Dobaara Zindagi Bakhshega, Usi Se Main ummeed Rakhta Hu'n Ke Roz e Jaza Meri Khataa Muaaf Farmaaega.³³⁰

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ وَإِذَا
مَرَضْتُ فَهُوَ يَشفِيَنِي وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِيَنِي وَالَّذِي أَضْمَحُ أَن
يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

Hazrat Ayesha ؓ farmati hain, Rasool Allah ﷺ baaz bimaar logo'n ke jism par daahina hath pherte aur ye dua farmate: Aye Logo'n Ke Rab! Bimaari door farma aur shifa inaayat kar, kyou'nke tu hi shifa dene waala hai, asal shifa wohi hai jo tu inaayat farmaae aisee sehat ataa farma ke kisi qism ki bimaari baaqi na rahe.³³¹

Mas-ala 68 Hidaayat Dena Sirf Allah Ta'ala Hi Ke Ikhteyar Mein Hai

Aye Nabi Tum Jise Chaaho Ise Hidaayat De Sakte, Lekin Allah Ta'ala Jise Chaahta Hai Hidaayat Deta Hai Aur Allah Ta'ala Un Logo'n Se Khoob Waaqif Hai Jo Hidaayat Qubool Karne Waale Hain.³³²

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ

Hazrat Abu Zar ؓ se riwayat hai ke jin hadeeso'n mein Rasool Allah ﷺ Allah Ta'ala se riwayat karte hain unme se ek ye hai ke Allah Ta'ala farmata hai: Aye Mere Bando! Tum sab gumrah ho siwaae iske jisey main hidaayat du'n, pas mujhse hidayat maa'ngo main tumhe hidayat du'nga.³³³

Mas-ala 69 Neki Karne Aur Gunah Se Bachne Ki Taufeeq Dene Waala Sirf Allah Ta'ala Hi Hai

Hazrat Shuaib Ne Apni Qaum Se Kaha, Main To Apni Iste-taa-at Ke Mutaabiq Islaah Karna Chaahta Hu'n Aur Jo Kuch Karna Chaahta Hu'n Iska Saara Inhesaar Allah Ta'ala Ki Taufeeq Par Hai, Usi Par Maine Bharosa Kiya Hai Aur Isi Ki Taraf Rujoo Karta Hu'n.³³⁴

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

Hazrat Muaz bin Jabal ؓ farmate hain, Rasool Allah ﷺ ne mera hath pakd kar farmaya: Aye Muaz! Allah Ta'ala ki qasam mujhe tumse bohut mohabbat hai, Allah Ta'ala ki qasam! Mujhe tumse bohut mohabbat hai, phir Aap ﷺ ne irshad farmaya: Aye Muaz! Main tujhe taakeed karta hu'n ke kisi (farz) namaz ke baad ye kalimat kehna na chodna *Allah Humma Ai'ini A'ala Zikrika wa Shukrika wa Husni l'ibaadatik* tarjuma: Ya Allah! Mujhe apna zikr, shukar aur behtareen ibaadat karne ki taufeeq ataa farma.³³⁵

³³⁰ Surah Shura: 78-82

³³¹ Bukahri: Kitab ut Tib

³³² Surah Qasas: 56

³³³ Muslim: Kitab ul Ilm

³³⁴ Surah Hud: 88

³³⁵ Saheeh Sunan Abu Dawood by Albani

Mas-ala 70 Nafa Aur Nuqsan Ka Maalik Sirf Allah Ta'ala hi Hai

Mas-ala 71 Taqdeer Ka Maalik Sirf Allah Ta'ala Hi Hai

(Aye Nabi ﷺ) In Munafiqo'n Se Kaho, Kaun Hai Jo Tumhare Muamle Mein Allah Ta'ala Ke Faisle Ko Rokne Ka Kuch Bhi Ikhteyar Rakhta Hai, Agar Wo Tumhe Nuqsan Poh'nchana Chaahe Ya Nafa Poh'nchana Chaahe? Tumhare Amaal Se Allah Ta'ala Poori Tarha Baa-khabar Hai.³³⁶

قُلْ مَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا.

Hazrat Abdullah bin Abbas رضي الله عنه kehte hain ek din main Rasool Allah ﷺ ke peeche (sawar) tha. Aap ﷺ ne irshad farmaya: Aye ladke main tujhe chand kalimat sikhata hu'n (jo ye hain) Allah Ta'ala ke ahkaam ki hifaazat kar, Allah Ta'ala (deen o duniya ke fitno'n mein) tumhari hifaazat farmaega. Allah Ta'ala ko yaad kar tu, tu ise apne saath paaega, jab sawaal karna ho to sirf Allah Ta'ala se sawal kar, jab madad maangna ho to sirf Allah Ta'ala se maang aur acchi tarha jaanle ke agar saar log tujhe nafa poh'nchaane ke liye ekatthe ho jaae'n to kuch bhi nafa nahi poh'ncha sake'nge siwaae iske jo Allah Ta'ala ne tumhare liye likh diya hai aur agar saare log tujhe nuqsan poh'nchaana chaahe'n to tujhe kuch bhi nuqsan nahi poh'ncha sake'nge, siwaae iske jo Allah Ta'ala ne tumhare liye likh diya hai. Qalam (taqdeer likhne waale) utha liye gae hain aur saheefe jin mein taqdeer likhi gai hai khushk ho chuke hain.³³⁷

Wazaahat: Taqdeer ki 2 qisme hain pehli taqdeer mubaram (yaane faisla kun) ye kisi soorat mein nahi badalti, doosri taqdeer muallaq. Ye dua karne se badal jaati hai aur uske baare mein bhi Allah Ta'ala ke yaha'n likha jaa chuka hai, falaa'n shakhs ki falaa'n taqdeer falaa'n dua karne se badal jaaegi. Taqdeer e muallaq ke baare mein hi Rasool Allah ﷺ ka irshad e mubaarak hai tarjuma, yaane taqdeer nahi badalti magar dua se.

Mas-ala 72 Zindagi aur Maut Sirf Allah Ta'ala Hi Ke Hath Mein Hai

Wo Allah Hi Hai Jo Zinda Karta Hai Aur Maarta Hai Aur Jab Kisi Baat Ka Faisla Karleta Hai To Bas ek Hukum Deta Hai Ke Ho Jaa Aur Wo Ho Jaati Hai.³³⁸

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۖ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ.

Hazrat Jabir رضي الله عنه se riwayat hai ke Ghazwa Zaatir Riqaa mein ham Rasool Allah ﷺ ke saath the, (dauran e safar) ek ghane saae wala darakht aaya, jisey hamne Rasool Allah ﷺ ke (aram ke liye) chod diya, ine mein ek mushrik aadmi aaya aur Rasool Allah ﷺ ki talwar jo darakht ke saath latak rahi thi, sonth kar bola: Kay tum mujhse darte ho (ya nahi)?

Aap ﷺ ne irshad farmaya: Nahi.

Mushrik kehne laga to tumhe mujhse kaun bachaaega?

Aap ﷺ ne irshad farmaya: Allah.³³⁹

Abu Bakar Ismaili ne apni saheeh mein ye baat bhi riwayat ki hai (ke jab) mushrik ne kaha: tumhe mujhse kaun bachaaega to Aap ﷺ ne irshad farmaya: Allah, is par talwar mushrik ke hath se choot kar neeche gir padi aur Rasool Allah ﷺ ne uthaali phir Aap ﷺ ne poocha: Tujhe mujhse kaun bachaaega? Mushrik ne kaha: Tum behtar pakadne waale bano (yaane mujh par rahem karo aur chod do) (ise Imam Nawawi ne zikar kiya hai)

³³⁶ Surah Al Fatha: 11

³³⁷ Saheeh Sunan Timirzi by Albani

³³⁸ Surah Momin: 68

³³⁹ Bukhari

Tauheed e Sifaat Ke Baare Mein Shirkiya Umoor

1. Umoor e kaaenaat aur nazm e kaaenaat ki tadbeer mein Allah Ta'ala ke siwa kisi doosre Nabi, Wali, Ghaus, Qutub ya Abdaal ko shareek samajhna shirk hai. ³⁴⁰
2. Zameen o asmaan ke tamaam khazano'n mein tasarruf ka ikhteyar sirf Allah Ta'ala ko hai is mein Nabi, Wali, Ghaus, Qutub ya Abdaal ko shareek samajhna shirk hai. ³⁴¹
3. Qiyaamat ke roz kisi ko sifarish karne ki ijaazat dene ya na dene, sirfarish qubool karne ya na karne, kisi ko sawab ya azab dene, kisi ko pakadne ya chodne ka ikhteyar sirf Allah Ta'ala ko hoga. Allah Ta'ala ke is ikhteyar mein kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ko shareek samajhna shirk hai. ³⁴²
4. Ghaib ka ilm rakhne wala aur har jagah haazir o naazir sirf Allah Ta'ala hi hai, kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ko shareek samajhna shirk hai. ³⁴³
5. Dilo'n ko pherne waala, hidaayat dene waala, neki ki taufeeq dene waala sirf Allah Ta'ala hi hai, kis Nabi, Wali, Ghaus, Qutub ya Abdaal ko is par qaadir samajhna shirk hai. ³⁴⁴
6. Rizq ki tangi ya farakhi, sehat aur bimaari, nafa aur nuqsan, zindagi aur maut dene waala sirf Allah Ta'ala hi hai. Kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ko ispar qaadir samajhna shirk hai. ³⁴⁵
7. Aulad dene ya na dene waala, bete aur betiya'n dene wala sirf Allah Ta'ala hi hai, kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ko is par qaadir samajhna shirk hai. ³⁴⁶
8. Duniya o Akhirat ki tamaam bhalaiya'n sirf Allah Ta'ala ke hath mein hain. Kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ko shareek samajhna shirk hai. ³⁴⁷
9. Dilo'n mein chupe raaz aur bhed sirf Allah Ta'ala hi jaanta hai, kisi Nabi, Wali, Ghaus, Qutub ya Abdaal ke barey mein ye aqeeda rakhna shirk hai. ³⁴⁸

³⁴⁰ Mulaheza ho Mas-ala 48

³⁴¹ Mulaheza ho Mas-ala 49

³⁴² Mulaheza ho Mas-ala 50

³⁴³ Mulaheza ho Mas-ala 56-58

³⁴⁴ Mulaheza ho Mas-ala 61, 67, 68

³⁴⁵ Mulaheza ho Mas-ala 62, 63, 66, 69, 71

³⁴⁶ Mulaheza ho Mas-ala 64, 65

³⁴⁷ Mulaheza ho Mas-ala 60

³⁴⁸ Mulaheza ho Mas-ala 59

Ta'areef ush Shirk wa Anwaau - Shirk Ki Taareef Aur Uski Aqsaam

Mas-ala 73 Shirk Ki 2 Qisme Hain 1. Shirk e Akbar 2. Shirk e Asghar

Mas-ala 74 Allah Ta'ala Apni Zaat, Ibadaat Aur Sifaat Mein Akela Aur Bemisaal Hai, Kisi Jandaar ya Bejaan, Zinda Ya Faut Shuda Makhlooq Ko Iski Zaat Mein Ya Ibaadat Mein Ya Iski Sifaat Mein Shareek Karna Ya Iske hamsar Samajhna Shirk e Akbar Kehlaata Hai

Mas-ala 75 Shirk e Akbar Ka Murtakib Hamesha Hamesha Jahannam Mein Rahega.

Hazrat Abdullah bin Masood رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Jo shakhs is haal mein mara ke Allah Ta'ala ke saath kisi ko shareek thehraata tha, wo aag mein dakhil kiya jaaega. ³⁴⁹

Mas-ala 76 Shirk Fiz Zaat, Shirk Fil Ibaada Aur Shirk Fis Sifaat Ke Alaawa Baz Aise Deegar Umoor Jinke Liye Ahadees Mein Shirk Ka Lafz Istemaal Hua Hai, Masalan Riya ya Ghairullah Ki Qasam Khaan Waghaira Shirk e Asghar Kehlaata hai.

Hazrat Mehmood bin Labeed رضي الله عنه se riwayat hai ke

Rasool Allah ﷺ ne farmaya: tumhare baare mein mujhe jin cheezo'n ka khof hai unme sabse ziyaada daraane waali cheez shirk e asghar hai.

Sahaba Ikram رضي الله عنهم ne arz kiya: Ya Rasool Allah ﷺ! Shirk e asghar kya hai?

Aap ﷺ ne irshad farmaya: Riya. ³⁵⁰

Wazaahat

- i. Shirk e Asghar ki deegar misaale'n Shirk e Asghar ke baab mein mulaheza farmae'n.
- ii. Shirk e Akbar ka murtakib daaira Islam se kharij ho jaata hai aur wo hamesha hamesha Jahannam mein rahega, jabke Shirk ke Asghar ka murtakib dairah Islam se kharij nahi hota, lekin kabeera gunah ka murtakib hota hai. Jiski saza Jahannam hai (jab tak Allah Ta'ala chaahe) yaad rahe Shirk e Asghar se tauba na karna Shirk e Akbar ka baais ba sakta hai.

Mas-ala 77 Shirk e Khafi Se Muraad Chupa Hua Shirk Hai, Jo Insan Ke Andar Ki Chupi Hui Kaifiyyat Ka Naam Hai, Shirk e Khafi Shirk e Asghar Bhi Ho Sakta Hai, Jaisa ke Riyakar Ka Shirk Aur Shirk e Akbar Bhi Ho Sakta Hai, Jaisa Ke Munafiq Ka Shirk

Hazrat Abu Sayeed رضي الله عنه kehte hain Rasool Allah ﷺ hamare paas tashreef laae, ham log aapas mein Maseeh Dajjal ka zikar kar rahe the. Aap ﷺ ne irshad farmaya: Kya main tumhe aisee cheez ki khabar na du'n jiska mujhe tumhare baare mein maseeh dajjal se bhi ziyaada khof hai?

Hamen arz kiya: Kyou nahi Ya Rasool Allah ﷺ! (Zaroor bataaiye)

Aap ﷺ ne irshad farmaya: wo hai shirk e khafi, yaane ye ke aadmi namaz padhne ke liye khada ho aur jab ise mehsoos ho ke koi ise dekh raha hai to apni namaz lambi karde. ³⁵¹

³⁴⁹ Bukhari: Kitab ul Imaan

³⁵⁰ Ahmad, Mishkat: Baab ar Riya

³⁵¹ Saheeh Ibne Majah by Albani: H3389

Ash Shirk Fidh Dhau Al Quran - Shirk Quran e Majeed Ki Raushni Mein

Mas-ala 78 Shirk Sabse Badi Jahaalat

Mas-ala 79 Shirk Tamaam Nek Amaal Ko Zaaya Kar Deta Hai Khwah Nabi Hi Kyou'n Na Ho.

(Aye Nabi ﷺ) Unse Kaho Phir Kya Aye Jaahilo! Tum Allah Ta'ala Ke Siwa Kisi Aur Ki Bandagi Karne Ke Liye Mujhse Keh-te Ho? (Halaa'nke) Tumhari Taraf Aur Tumse Pehle Guzre Hue Tamaam Ambiya Ki Taraf Ye Wahee Bheji Jaa Chuki Hai Ke Agar Tumne Shirk Kiya To Tumhara Amal Zaaya Ho Jaaega Aur Tum Khasaare Mein Rahoge. ³⁵²

قُلْ أَغْيَرَ اللَّهُ تَأْمُرُوْنِيْ أَعْبُدُ أَيُّهَا الْجَاهِلُوْنَ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخَاسِرِيْنَ

Mas-ala 80 Shirk Insan Ko Asmaan Ki Bulandiyo'n Se Zameen Ki Pasti Mein Gira Deta Hai, Jaha'n Wo Musalsal Mukhtalif Gumrahiyo'n Mein Dhansta Chala Jaata Hai, Hatta Ke Halaak Aur barbaad ho Jaata Hai.

Aur Jisne Allah Ta'ala Ke Saath Shirk Kiya Wo Goya Asmaan Se Gir Padaa Ya To Ise Parinde (Yaane Shayateen) Uchak Le Jaa'e'nge Ya Hawa (Khwahishad e Nafs) Isko Aisee Jagah Le Jaakar Phe'nk Degi Jaha'n Iske Cheethde Udh Jaa'e'nge. ³⁵³

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِيْ بِهِ الرِّيحُ فِيْ مَكَانٍ سَحِيْبٍ

Mas-ala 81 Mushrik Ko Tauheed Ka Zikar Badaa Nagawaar Mehsoos Hota Hai.

Jab Ek Allah Ta'ala Ka Zikar Kiya Jaata Hai To Aakhirat Par Imaan Na Rakhne Waalo'n Ke Dil Kadhne Lagte Hain Aur Jab Iske Siwa Doosro'n Ka Zikar Hota Hai To Yaka-ek Khushi Se Khil Uthte Hain. ³⁵⁴

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوْبُ الَّذِينَ لَا يُؤْمِنُوْنَ
بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُوْنَ

Mas-ala 82 Shirk Ke Muamle Mein Waledain Ya Kisi Aalim Ya Kisi Murshad Ki Ataa-at Karna Haraam Hai

Hamne Insan Ko Hidaayat Ki Hai Ke Wo Waledain Ke Saath Nek Sulook Kare, Lekin Agar Waledain Zor Daael'n Ke Tu Mere Saath Kisi (Aise Ma'abood) Ko Shareek Thehraae Jise (Shreek Ki Haisiyyat Se) Tu Nahi Jaanta To Unki Ataa-at Na Kar, Meri Hi Taraf Tum Sabko Palat Kar Aana Hai, Phir Tumko Bataau'nga Ke Tum Kya Karte Rahe Ho. ³⁵⁵

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ

Mas-ala 83 Mushrik Mard Ya Aurat Ka Tauheed Parast Aurat Ya Mard Se Nikah Haraam Hai

Mushrik Aurto'n Se Nikah Hargiz Na Karo Jab Tak Wo Imaan Na Le Aae'n Ek Momin Laundi Mushrik Azaad Aurat Se Behtar Hai, Agarche Wo (Yaane Mushrik Aurat) Tumhe Pasand Hi Ho Aur apni Aurto'n Ke Nikah Mushrik Mardo'n Se Bhi Hargiz Na Karo, Jab Tak Wo Imaan Na Le Aae'n, Ek Ghulam Momin, Azaad Mushrik Se Behtar Hai, Khwah Wo Mushrik Tumhe Kitna Hi Pasand Ho. ³⁵⁶

وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّى يُؤْمِنُوْا ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّى يُؤْمِنُوْا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ

³⁵² Surah Zumar: 64-65

³⁵³ Surah Hajj: 31

³⁵⁴ Surah Zumar: 45

³⁵⁵ Surah Ankabut: 8

³⁵⁶ Surah Baqara: 221

Mas-ala 84 Haalat e Shirk Mein Faut Hone Waale Mushriko'n Ke Liye Dua e Maghfirat Karna Mana Hai

Nabi Ko Aur Un Logo'n Ko Jo Imaan Laae Hain, Zeba Nahi Hai Ke Mushriko'n Ke Liye Maghfirat Ki Dua Kare'n, Chaahe wo Unke rishtedaar Hi Kyou'n Na Ho'n. Jabke Inpar Ye Baat Khul Chuki Hai Ke Wo Jahannam Ke Mustahiq Hain. ³⁵⁷

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

Mas-ala 85 Mushrik Par Jannat Haraam Hai Aur wo Hamesh Hamesha Ke Liye Jahannam Mein Rahega

Hazrat Isa (عليه السلام) Ne (apni qaum bani israel) Se Kaha, Aye Bani Israel Allah Ta'ala Ki Bandagi Karo, Jo Mera Bhi Rabb Hai Aur Tumhara Bhi, Jisne Allah Ta'ala Ke Saath Kisi Ko Shareek Thehraaya Ispar Allah Ta'ala Ne Jannat Haraam Kardi Aur Uska Thikana Jahannam Hai Aur Aise Zaalimo Ka Koi Madadgaar Nahi. ³⁵⁸

وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَزَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Ahel Kitaab Aur Mushrikeen Mein Se Jin Logo'n Ne Kufr Kiya Wo Yaqeenan Jahannam Ki Aag Mein Jaa'e Aur Hamesha Is Mein Rahe'nge Aise Log Badd Tareen Makhlooq Hain. ³⁵⁹

Mas-ala 86 Haqeeqat Shirk Samjhane Ke Liye Quran e Majeed Ki Chand Hakeemana Misaale'n

i.

Jin Logo'n Ne Allah Ta'ala Ko Chodkar Doosre Sarparast Banaa Liye Hain, Unki Misaal Makdi Jaisi Hai, Jo Apna Ek Ghar Banati Hai Aur Sab Gharo'n Se Ziyaada Kamzor Ghar Makdi Ka Hi Hota Hai, Kaash Ye Log Is Haqeeqat Ko Jaante. ³⁶⁰

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ

ii.

Aye Logo! Ek Misaal di Jaati Hai Ise Zara Ghaur Se Suno. Allah Ta'ala Ko chod Kar Jin Ma'abudo'n Ko tum Pukarte Ho Wo Sab milkar Ek Makkhi Bhi Paeda Nahi Kar Sakte, Balke Makkhi Unse Koi Cheez Cheen Le Jaae To Wo Ise Chudaa Bhi Nahi Sakte, Madad Chaahne Waale Bhi Kamzor Aur Jin se Madad Chaahi Jaati Hai Wo Bhi Kamzor, Un Logo'n Ne Allah Ta'ala Ke Qadar Hi Nahi Pehchaani Jaiska Ke Iske Pehcane Ka Haq Tha, Haqeeqat Ye Hai Ke Quwwat Aur Izzat Waala To Allah Hi Hai. ³⁶¹

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا ۖ وَإِنْ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ ۖ لَوْ كَانُوا يَعْلَمُونَ

³⁵⁷ Surah Tauba: 113

³⁵⁸ Surah Maaeda: 72

³⁵⁹ Surah Baiyyina: 6

³⁶⁰ Surah Ankabut: 41

³⁶¹ Surah Hajj: 73-74

iii.

Allah Ta'ala Ko Chodkar Jinhe Ye (Mushrik) Log Pukarte Hain Wo (Ma'abudaan e baatil) Unki Duao'n Ka Koi Jawab Nahi De Sakte, Inhe Pukarna To Aisa Hi Hai Jaise Koi Shakhs Paani Ki Taraf Hath Phaelakar Isse Darkhwast Kare Ke Tu Mere Mu'n Tak Poh'nch Jaa. Halaa'nke Paani Is Tak Poh'nchne Waala Nahi Bas Isi Tarha Kaafiro'n Ki Duaae'n Bekar Jaane Waali Hain. ³⁶²

يَا أَيُّهَا النَّاسُ ضَرْبٌ مِّثْلُ فَاسْتَعِزُّوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۚ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۚ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ.

iv.

Allah Ta'ala Ek Misaal Deta Hai, Ek Ghulam To Wo Hai Jiske Maalik Hone Mein Bohot Se Kaj Khalq Aaqa Shareek Hain Jo Ise Apni Apni Taraf Khee'nchte Hain Aur doosra Shakhs Muakammal Taur Par Sirf Ek Hi Aaqa Ka Ghulam Hai, Kya In Dono Ka Haal Yaksaa'n Ho Sakta Hai? Alhamdullilah (aisa nahi) Magar Aksar Log Nahi Jaante. ³⁶³

وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْهِ إِلَى السَّمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ.

v.

Allah Ta'ala Tumhe'n Tumhari Zaat Se Hi Ek Misaal Deta Hai, Kya Tumhare In Ghulamon Mein Se Jo Tumhari Milkiyat Mein Hain, Kuch Ghulam Aise Bhi Hain, Jo Hamare Diye Hue Maal o Daulat Mein Tumhare Saath Baraabar Ke Shareek Ho'n Aur Kya tum Unse Is Tarha Darte Ho Jis Tarha Aapas Mein Apne Hamsaro'n Se Darte Ho? Is Tarha Ham Ayaat Khol Kar Pesh Karte Hain Un Logo'n Ke Liye Jo Aqal Se Kaam Lete Hain. ³⁶⁴

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

vi.

Allah Ta'ala Ek Misaal Deta Hai Ek to Hai Ghulam Jo Doosre Ka Mamluk Hai Aur Khud Koi Ikhteyar Nahi Rakhta (Jaise Mushriko'n Ke Thehraae Hue Shuraka) Doosra Shakhs Wo Hai Jise Hamne Apni Taraf Se Accha Rizq Ataa Kiya Hai Aur wo Isme Se Khule Aur Chupe (apni marzi se) Kharch Karta Hai (yaane poori tarha baa-ikhteyar hai, jaise Allah Ta'ala) Bataao Kya Dono Baraabar Hain? Alhamdulillah (hargiz nahi) Magar Log Nahi Jaante. ³⁶⁵

ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ ۚ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ.

³⁶² Surah Raad: 14

³⁶³ Surah Zumar: 29

³⁶⁴ Surah Rom: 28

³⁶⁵ Surah Nahal: 75

Mas-ala 87 Qiyaamat Ke Roz Allah Ta'ala Ki Baargah Mein Farishte Ambiya o Rusul Aur Auliya Aur Solaha In Mushrikeen Ke Khilaaf Gawaahi De'nge Jo Duniya Mein Inhe Allah Ta'ala Ka Sharek Thehraate Rahe Ho'nge.

Mas-ala 88 Qiyaamat Ke Roz Mushrikeen Ke Ma'abood Unke Kisi Kaam Nahi Aae'nge

Malaaeka

Aur Jis Din Allah Ta'ala Tamaam Insano Ko Jamaa Karega Phir Farishto'n Se Poochega: Kya Ye (Mushrik) Log Tumhari Hi Ibaadat Kiya Karte The? Farishte Jawab De'nge: Paak Hai Teri Zaat, Hamara Talluq To Aapse Hai Na Ke Un Logo'n Se. Dar Asal Ye Hamari Nahi Jinno'n Ki Ibaadat Karte The. In (Mushrikeen) Mein Se Aksar Inhi Par Men Laae Hue The. ³⁶⁶

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْحَيَّ ۖ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ.

Ambiya o Rusul

Jis Roz Allah Ta'ala Sab Rasoolo'n Ko Jamaa Kar ke Poochega Ke Tumhe Kya Jawab Diya Gaya To Wo Arz Kare'nge Hame Kuch Ilm Nahi, Ghaib Ki Baate'n To Aap Hi Ke Ilm Mein Hain. ³⁶⁷

يَوْمَ يَجْعَلُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۖ قَالُوا لَا عِلْمَ لَنَا ۖ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ.

(Qiyaamat Ke din) Jab Allah Ta'ala Farmaega: Aye Isa bin Mariya! Kya Toone Logo'n Se Kaha Tha Ke Khuda Ke Siwa Mujhe Aur Meri Maa Ko bhi Khuda Banaalo? To Wo Jawab Mein Arz Kare'nge Ke SubhanAllah Mera Ye Kaam Na Tha Ke Wo Baat Kehta Jiske Kehne Ka Mujhe Koi Haq Nahi Tha. Agar Maine Aisee Baat Kahi Hoti To Tujhe Zaroor Ilm Hota, Tu Jaana hai. Jo Kuch Mere Dil Mein Hai Aur Main Nahi Jaanta Jo Tere Dil Mein Hai, Beshak Tu Saari Posheeda Baato'n Se Waaqif Hai. Maine Unse Iske Siwa Kuch Nahi Kaha Jiska Toone Hukum Diya tha, Wo Ye Ke Allah Ta'ala Ki Bandagi Karo, Jo Mera Rabb Bhi hai Aur Tumhara Rabb Bhi, Main is Waqt Tak Inka Nigraan Tha, Jab Tak Ke Main Unke Darmiyan Tha. Jab Toone Mujhe Wapas Bulaa Liya to Phir Tu Hin Inpar Nigraan Tha Aur Tu Sari Hi cheezo'n Par Nigraan Hai. ³⁶⁸

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُخِي إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِنْ كُنْتُ فَقُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۚ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ عِبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ.

a) Auliya o Sulaha

Aur Jis Roz Allah Ta'ala In (Mushriko'n) Ko Bhi Ekattha Kar Laaega Aur Unke In Ma'abudo'n Ko Bhi Bulaega Jinhe Aaj Ye Allah Ta'ala Ko Chodkar Pooj Rahe Hain Phir Wo In (ma'abudo'n) Se Poochega: Kya Tumne Mere In Bando'n Ko Gumrah Kiya tha, Ya Ye Khud Raah e Raast Se Bhatak Gae The? Wo Arz Kare'ng: Paak Hai Teri Zaat Meri To Ye Majal Na Thi Ke Tere Siwa Kisi Doosre Ko Apna Maula Banaate, Magar Toone Unko Unke Baap Daada Ko Sab Samaan e Zindagi Diya, Hatta Ke Ye (tee) Irshadat Ko Bhool Gae Aur Shaamat Zada hokar Rahe. ³⁶⁹

وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا.

³⁶⁶ Surah Saba: 40-41

³⁶⁷

³⁶⁸ Surah Maaeda: 116-117

³⁶⁹ Surah Furqan: 17-18

Aur Jis Roz Ham In Sab (Yaane shareek thehrrae gae aur shareek thehraane waale logo'n) Ko Ek Saath Ekattha Kare'nge To Un Logo'n Se Jinho'n Ne Shirk Kiya Hai. Kahe'nge Ke Taher Jaao Tum Sabhi Aur Tumhare Thehrrae Hue Shareek Bhi. Phir Ham Unke Darmiyan Se Ajnabiyyat Ka Parda Hata De'nge (yaane wo mushrik aur unke thehrrae hue shareek ek doosre ko pehchaan le'nge) Tab Unke Thehrrae Hue Shareek Kahe'nge Tum Hamari Ibaadat To nahi Karte The (aur is baat par) Hamare Aur Tumhare Darmiyan Allah Ta'ala Ki Gawahi Kaafi Hai Ke (Agar Tum Hamari Ibaadat Karte Bhi The To) Ham Tumhari Is Ibaadat Se Bilkul Be Khabar The.

370

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ
وَشُرَكَاءُكُمْ ۖ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِلَّا نَا
تَعْبُدُونَ فَكُفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ
عِبَادَتِكُمْ لَغَافِلِينَ

Mas-ala 89 Qiyaamat Ke roz Mushriko'n Aur Shuraka Ki Haalat e Zaar Par Quran e Majeed Ka Ek Tanziyah Tabsara!

(Qiyaamat Ke Roz Hukum Hoga) Gher Laao In Saab Zaalimo Ko Unke Saathiyo'n Ko aur In Ma'abudo'n Ko Jinki wo Bandagi Kiya Karte The, Allah Ta'ala Ko Chodkar Phir Insab Ko Jahannam Ka Raasta Dikhao Aur (Haa'n) Zara Inhe Thehraao Unse Kuch Poochna Hai: Kya Ho Gaya Tumhe Tum Ek Doosre Ki Madad Kyou'n Nahi Kar Rahe? Are Aaj to Ye Sabse Bade Farmabardar Bane Hue hain? (Yaane Har Baat Par Bilaa Chu'n o Charaa'n Amal Kar Rahe hain) ³⁷¹

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ مِنْ دُونِ
اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ وَقِفُوهُمْ ۚ إِنَّهُمْ مَسْئُولُونَ مَا
لَكُمْ لَا تَتَنَصَرُونَ بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ

Mas-ala 90 Qiyaamat Ke Roz mushrik Azaab Dekh Kar Shirk Se Inkaar Aur Tauheed Ka Iqraar Kare'nge, Lekin Us Waqt Tauheed Ka Iqraar Ise Koi Faaed Nahi Dega.

Jab Unhone Hamara Azaab Dekh Liye To Pukaar Uthe Ke Hamne Maan Liya Allah Wahdahu Laa Shareekalah Ko Aur Ham Inkaar Karte Hain Un Sab Ma'abudo'n Ka Jinhe Ham Us Ka Shareek Thehraate The. Magar Hamara Azaab Dekh Lene Ke baad Unka Imaan Unke Liye Kuch bhi Nafa Bakhsh Na Ho Sakta Tha, Kyou'nke Yehi Allah Ta'ala Ka Qanoon Hai Jo Hamesha Se Iske Bando'n Mein Chala Aa Raha Hai, Chunache Us Waqt Kaafir Log Khasaare Mein Padh Jae'nge. ³⁷²

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا
بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكْ يَنْفَعَهُمْ
إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۚ سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۚ
وَحَسِرَ هُنَالِكَ الْكَافِرُونَ

Mas-ala 91 Mushriko'n Ke Liye Quran e Majeed Ki Dawat e Fikr!

a.

Aye Nabi! Unse Poocho, Sehra Aur Samandar Ki Tarikiyo'n Mein Kaun Tumhe Khatraat Se Bachaata Hai? Kaun Hai Jisse Tum Museebat Ke Waqt Gid-gidaa Kar Aur Chupke Chupke Duae'n Maangte Ho? Kisse Kehte Ho Ke Agar Is Balaa Se Usne Hame Bachaa Liya to Ham Zaroor Shukar Guzar Ho'nge? Kaho Allah Ta'ala Tumhe Isse Aur Har Takleef Se Najaat Deta hai Phir tum Dusro'n Ko Iska Sharek Thehraate Ho. ³⁷³

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا
وَحُفْيَةً لَأَنْ نُنْجَاكُمْ مِنْ هَذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ قُلِ اللَّهُ
يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ

³⁷⁰ Surah Yunus: 28-29

³⁷¹ Surah As Saaffaat: 22-26

³⁷² Surah Momin: 84-85

³⁷³ Surah Anam: 63-64

b.

Mushriko'n Se Kaho Batao, Agar Tum Jaante ho Ke Ye Zameen Aur Jo Kuch Isme Hai Wo Sab Kiski Milkiyat Hai? Ye Zaroor Kahe'nge Allah Ta'ala Ki, Kaho Phir Tum Hosh Mein Kyou'n Nahi Aate? Unse Poocho Saato'n Asmaan Aur Arsh e Azeem Ka Maalik Kaun Hai? Ye Zaroor Kahe'nge Allah Ta'ala, Kaho Tum Darte Kyou'n Nahi? Unse Kaho, Batao Agar Tum Jaante Ho Ke Har Cheez Par Iqtadaar Kiska Hai Aur Kaun Hai Jo Panah Deta Hai Aur Uske Muqable Mein Kaoi Panah Nahi De Sakta? Ye Zaroor Kahe'nge Allah Ta'ala, Kaho Phir Kaha'n Se Tumko Dhoka Lagta Hai? ³⁷⁴

قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ قُلْ مَنْ يَدِيرُ مَلَكُوتَ كُلِّ شَيْءٍ وَهُوَ يُجِيبُ وَلَا يَجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّى تُسْحَرُونَ.

c.

Kya Un Logo'n Ke Banaae Hue Aarzi Ma'abud Aise Hain Ke (Be Jaan Aur Jaan Daal Kar) Uthaa Khadaa Karte Ho'n? Agar Asmaan o Zameen Mein Ek Allah Ta'ala Ke Siwa Doosre Ma'abud Bhi Hote To (Zameen o Asmaan) Dono Ka Nizam Bigad Jaata, Pas Arsh Ka Maalik Allah Ta'ala Hai In Baato'n Se Jo Ye Log Banaa Rahe Hain. ³⁷⁵

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ لَوْ كَانَ فِيهَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ.

d.

Wo Kaun Hai Jisne Zameen Ko Jaae Qaraar Banaaya Aur Uske Andar Dariya Rawa'n Kiye Aur Isme (Pahado'n Ki) Mekhe'n Gaad Dee'n Aur Paani Ke Do Zakheero'n Ke Darmiyan Parde Haael Kar Diye? Kya Allah Ta'ala Ke Saath Koi Aur Allah bhi (In Kaamo'n Mein Shareek) Hai? Nahi, Balke Inemin Aksar Log Nadaan Hai'n. ³⁷⁶

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيًا وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ اللَّهُ بِأَكْثَرُهُمْ لَا يَعْلَمُونَ.

³⁷⁴ Surah Mominun: 84-89

³⁷⁵ Surah Ambiya: 21-22

³⁷⁶ Surah Namal: 61

Ash Shirk Fidh Dhau As Sunnah - Shirk Sunnat Ki Raushni Mein

Mas-ala 92 Kabeera Gunaho'n Mein Sabse Badaa Gunah Shirk Hai

Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai ke maine Rasool Allah ﷺ se poocha: Allah Ta'ala ke nazdeek kaunsa gunah sabse badaa hai? Aap ﷺ ne irshad farmaya ye ke: Tu Allah Ta'ala ke saath shareek kare halaa'nke usne tujhe paeda kiya hai. Hazrat Abdullah bin Masood رضي الله عنه kehte hain, maine arz kiya: Haa'n waqai ye to bohot badaa gunah hai. Phir maine arz kiya: Shirk ke baad kaunsa gunah badaa hai? Aap ﷺ ne irshad farmaya: Phie ye ke tu apni aulad ko is dar se qatal kare ke wo tere saath khaana khaaegi. Phir maine arz kiya iske baad? Aap ﷺ ne irshad farmaya: Ye ke tu ham-saae ki biwi se zina kare. ³⁷⁷

Mas-ala 93 Shirk Sabse Badaa Zulm Hai

Hazrat Abdullah bin Masood رضي الله عنه kehte hain jab (Surah Anam ki) ayat: Tarjuma, Yaane Wo Log Jo Imaan Laae Aur Apne Imaan Ke Saath Zulm Ko Maloos Nahi Kiya) naazil hui to Sahaba Ikram رضي الله عنهم par bohot giraa'n guzri, unho'n ne kaha: Hamme se kaun aisa hai jisne imaan laane ke baad koi zulm (gunah) na kiya ho? (Rasool Allah ﷺ ko maloom hua to) Aap ﷺ ne farmaya: Is ayat mein zulm se muraad aam gunah nahi (balke shirk hai) kya tumne (Quran e Majeed mein) Luqman ka qaul nahi suna, jo unho'n ne apne bete se kaha tha ke: Shirk Sabse Badaa Zulm Hai. ³⁷⁸

Mas-ala 94 Shirk Allah Ta'ala Ko Sabse Ziyaada Takleef Dene Waala Gunah Hai

Hazrat Musa Ashari عليه السلام kehte hain Rasool Allah ﷺ ne farmaya: Takleef dah baat sunkar Allah Ta'ala se ziyaada sabar karne waala koi nahi. Mushrik kehte hain Allah Ta'ala ki aulad hai, phir bhi Allah Ta'ala unhe aafiyat mein rakhta hai aur rozi deta hai. ³⁷⁹

Mas-ala 95 Shirk Karne Waala Allah Ta'ala Ko Gaali Deta Hai

Wazaahat: Hadees Mas-ala 29 ke tahat mulaheza farmae'n.

Mas-ala 96 Qiyaamat Ke Roz Allah Ta'ala Mushrik Ko Iske Nek Amaal Ka Badla Dene Se Inkaar Kardega.

Hazrat Mahmood bin Labeed رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Tumhare baare mein main mujhe jis cheez ka sabse ziyaad adar hai wo Shirk e Asghar hai.

Sahaba Ikram رضي الله عنهم ne arz kiya: Ya Rasool Allah ﷺ! Shirk e Asghar Kya hai?

Aap ﷺ ne irshad farmaya: Riya, qiyaamat ke roz jab logon ko unke amaal ka badla diya jaa raha hoga to Allah Ta'ala (riya mein mubtala) logo'n se kahega, jao un logo'n ke paas jin ko dikhaane ke liye tum nek amal kiya karte the aur phir dekho in se tum kya jazaa paate ho? ³⁸⁰

Mas-ala 97 Shirk Insan Ko Halaak Karne Waala Gunah Hai

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke

Rasool Allah ﷺ ne irshad farmaya: Halak karne waale 7 gunaho'n se bacho,

Sahaba Ikram رضي الله عنهم ne arz kiya: Ya Rasool Allah ﷺ wo (7 gunah) kaunse hain.

Aap ﷺ ne farmaya: 1. Allah Ta'ala ke saath shirk karna, 2. Jaadu, 3. Naahaq kisi jaan ko qatal karna jisey Allah Ta'ala ne haraam thehraaya hai, 4. Yateem ka maal khaana, 5. Sood Khaana, 6. Maidaan e Jung se bhaagna aur, 7. Bholi bhali momin aurto'n par tohmat lagaana. ³⁸¹

³⁷⁷ Muslim: Kitab ul Imaan

³⁷⁸ Bukhari: Kitab ut Tauheed

³⁷⁹ Bukhari: Kitab ut Tauheed

³⁸⁰ Musnad Ahmad) Sisila Ahadees us Saheeha V2 P901

³⁸¹ Muslim: Kitab ul Imaan

Mas-ala 98 Rasool Allah ﷺ Ne Mushriko'n Ke Liye Baddua Farmai

Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai ke,

Rasool Allah ﷺ ne baitullah shareef ki taraf mu'n kiya aur quraish ke 6 aadmiy'n ke liye baddua farmai. Jin mein Abu Jahal, Umaiyya bin Khalaf, Othba bin Rabia'a, Shaiban bin Rabia'a aur Uqba bin Abi Mueet shamil the. (Abdullah bin Masood رضي الله عنه kehte hain) main Allah ki qasm khaakar kehta hu'n ke maine un logo'n ko badar ke maidan mein is haal mein dekha ke dhoop se unke jism sadey hue the, kyou'nke wo bohot garam din tha. ³⁸²

Mas-ala 99 Mushrik Ko Esaal e Sawab Ka Koi Amal Faaeda Nahi Poh'nchata

Wazaahat: Hadees ke baab mein Mas-ala 18 ke tahat mulaheza farmae'n.

Mas-ala 100 Shirk Karna Waala Qattai Jahannami Hai

Hazrat Abdullah bin Masood رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Jo shakhs is haal mein mare ke Allah Ta'ala ke siwa kisi doosre ko shareek banaata tha wo aag mein dakhil hoga. ³⁸³

Mas-ala 101 Kisi Nabi Ya Wali Ke Saath Qareebi Talluq Bhi Mushrik Ko Jahannam Ke Azaab Se Nahi Bachaa Sakega.

Hazrat Abu Huraira رضي الله عنه se riwayat hai Rasool Allah ﷺ ne farmaya ke: Hazrat Ibrahim عليه السلام qiyaamat ke din apne baap aazar ko is haal mein dekhe'nge ke uske mu'n par siyaahi aur gard o ghubaar jamaa hoga. Chunache Hazrat Ibrahim عليه السلام kahe'nge: Maine duniya mein tumhe kaha nahi tha ke meri naa-farmani nakaro?

Aazar kahega: Accha, aaj main tumhari nafarmaani nahi karunga.

Hazrat Ibrahim عليه السلام (apne rabse darkhwast kare'nge) Aye Mere Rab! Toone mujhse wada kiya tha ke mujhe qiyaamat ke roz ruswa nahi karega, lekin isse ziyaada ruswaai aur kya hogi ke mera baap teri rahmat se mehroom hai.

Allah Ta'ala irshad farmaega: maine Jannat kaafiro'n par haraam kardi hai, phir Allah Ta'ala farmaega: Aye Ibrahim! Tumhare dono pao'n ke neeche kya hai?

Hazrat Ibrahim عليه السلام dekhe'nge ke ghilaazat mein latt-patt ek bicchu hai jisey (farishte) pao'n se pakad kar Jahannam mein daal de'nge. ³⁸⁴

Mas-ala 102 Qiyaamat Ke Roz Mushrik Rooe Zameen Ki Saari Daulat De Kar Jahannam Se Nikalna Chaahega Lekin Aisa Mumkin Na Hoga.

Hazrat Anas bin Maalik رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: (Qiyaamat ke roz) Allah Ta'ala is dozakhi se farmaega, jisey sabse halka azaab diya jaa raha hoga. Ke agar tere paas us waqt rooe zameen ki saari daulat maujood ho to kya tu apne aap ko azaad karaane ke liye dega?

Wo kahega: haa'n zaroor de du'nga.

Allah Ta'ala irshad farmaega: Duniya mein maine tujhse iski nisbat bohot hi asaan baat ka mutaalba kiya tha, wo ye ke mere saath kisi ko shareek na thehraana, lekin toone meri ye baat na maani aur mere saath shirk kiya. ³⁸⁵

³⁸² Muslim: Kitab ul Jihad

³⁸³ Bukhari

³⁸⁴ Bukhari: Kitab Bida al Khalq

³⁸⁵ Bukhari: Kitab ur Riqaaq

Mas-ala 103 Mushrik Se Deeni Umoor Ko Mutassir Karne Waale Ta'alluqaat Rakhne Se Mana Hain.

Hazrat Jareer رضي الله عنه kehte hain ke main Rasool Allah ﷺ ki khidmat mein haazir hua, Aap ﷺ (logo'n se) bait le rahe the, maine arz kiya: Ya Rasool Allah ﷺ! apna hath aagey badhaaiye taa-ke main aapki bait karu'n aur (haa'n) mujhe sharaaet bataa dejiye (kyou'nke) aap mujhse ziyaada jaante hain.

Aap ﷺ ne irshad farmaya: Main tujhse in sharaaet par bait lu'nga, 1. Tu Allah Ta'ala ki bandagi kare, 2. Namaza qaaem kare, 3. Zakat adaa kare, 4. Musalmano ki khair khwahi kare aur, 5. Mushrik se alag rahe. ³⁸⁶

Mas-ala 104 Aisee Jagah Jaha'n Shirk Kiya Jaata Tha, Ya Kiya Jaata Ho, Waha'n Jaaez Ibaadat Karna Bhi Mana Hai.

Hazrat Saabit bin Zahak رضي الله عنه se riwayat hai ke, ek shakhs ne Rasool Allah ﷺ ke zamane mein Buwaana naami jagah par ounth zibah karne ki nazar maani. Wo Rasool Allah ﷺ ki khidmat mein haazir hue (aur arz kiya) maine Buwaana par ounth zibah karne ki nazar maani hai (apni nazar poori karu'n ya na karu'n?) Aap ﷺ ne daryaaft farmaya: Kya waha'n zamana jaahiliyat mein koi buth tha, jiski pooja ki jaati rahi ho?

Sahaba Ikram رضي الله عنهم ne arz kiya: Nahi

Tab Aap ﷺ ne poocha: Kya waha'n mushrikeen ka koi mela lagta tha?

Sahaba Ikram رضي الله عنهم ne arz kiya: Nahi

Tab Aap ﷺ ne irshad farmaya: Apni nazar poori karo aur yaad rakho Allah Ta'ala ki nafarmaani waali nazar poori karna jaaez nahi, naahi wo nazar jo insan ke bas mein na ho. ³⁸⁷

³⁸⁶ Saheeh Sunan Nisai by Albani H3893

³⁸⁷ Saheeh Sunan Abu Dawood by Albani H2834

Ash Shirk ul Asghar - Shirk Asghar Ke Masaael

Mas-ala 105 Nazar e Badd Ya Bimaari Se Mehfooz Rehne Ke Liye Challa, Manka, Kada, Zanjeer Halqa Ya Taweez Pahenna Shirk Hai.³⁸⁸

Mas-ala 106 Nazar e Badd Ya Hadsaat Se Bachne Ke Liye Car, Makaan, Dukan Waghaira Par Ghode Ki Naal Latkaana, Ya Mitti Ki Kaali Handi Latkaan Shirk Hai.

Mas-ala 107 Nau Zaaeda (T: Just Born) Bacche Ko Nazar e Badd Se Bachaane Ke Liye Ghar Ke Darwaaze Par Kisi Makhsoos Darakht Ki Tehniya'n Latkaana Shirk Hai.

Mas-ala 108 Hadsaat Se Mehfooz Rehne Ke Liye Baazu Par Imam e Zaamin Baandhna Shirk Hai

Hazrat Uqba bin Aamer Johni ؓ se riwayat hai ke Rasool Allah ﷺ ki khidmat mein ek jamaat (islam laane ke liye) haazir hui, Rasool Allah ﷺ ne 9 aadmiyo'n se bait li aur daswe'n aadmi ki bait lene se hath rok liya. Unho'n ne arz kiya: Ya Rasool Allah ﷺ Aapne 9 aadmiyo'n ki bait li hai aur is daswe'n aadmi ki bait nahi li?

Aap ﷺ ne irshad farmaya: is ne tameema (taweez, dhaaga ya manka waghaira) baandha hua hai. Chunache Aap ﷺ ne apna hath aagey badha kar ise kaat diya aur uske baad isse bait leli phir irshad farmaya: jisne tameema latkaaya isne shirk kiya.³⁸⁹

Hazrat Abdullah bin Masood ؓ kehte hain, maine Rasool Allah ﷺ ko farmate hue suna ke Dam, Ta'aweez aur Toney Shirk hain.³⁹⁰

Hazrat Abu Basheer Ansari ؓ se riwayat hai ke wo ek safar mein Rasool Allah ﷺ ke saath the, Aap ﷺ ne ek paegham rasa'n bheja. Abdullah bin Abi Bakr ؓ kehte hain, main samajhta hu'n us waqt log apni apni khwab gaaho'n mein ho'nge aur hokum diya ke kisi ounth ke gale mein (dam kiya hua) taa'nt (dhaage) ka qulaadah ya koi tauq na rehne diya jaae. Balke ise kaat diya jaae. Imam Maalik ؓ kehte hain, mera khayal hai (mushrik log ye tauq ounth ko) nazar e badh se bachaane ke liye istemaal karte the.³⁹¹

Mas-ala 109 Badd-shagooni Lena Shirk Hai

Hazrat Fazaala bin Obaid Ansaari ؓ kehte hain: Jis shakhs ko badshagooni ne kaam karne se rok diya, wo shirk ka murtakib hua. Ise Ibne Wahab ne riwayat kiya hai.³⁹²

Mas-ala 110 Ghairullah (masalan Waledain, Biwi, Aulaad ya Quran ya Ka'aba waghaira) Ki Qasam Khaana Shirk Hai

Hazrat Umar bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Jisne Allah Ta'ala ke siwa kis doosre ki qasam khaai isne shirk kiya.³⁹³

Hazrat Abu Huraira ؓ kehte hain Rasool Allah ﷺ ne farmaya: Tum Mein se jo shakhs (ghairullah ki) qasam khaae aur apni qasam mein you'n kahe: Laat ki qasam, usey Laa Ilaaha Illallah kehna cahiye (yaane apne imaan ki tajdeed karni chaahiye) aur jo shakhs apne saathi se kahe aao main tujhse juwa khelu'n to ise (apni isteta-at ke mutaabiq) sadqa karna chaahiye, (taa-ke gunah ka kaffara adaa ho jaae).³⁹⁴

³⁸⁸ Baaz Ulama Ke Nazdeek Qurani Ayaat Ya Masnoon Duao'n Par Mushtamil Taweez Istemaal Karna Jaaez Hai

³⁸⁹ Silsilah Ahadees us Saheeha: H492

³⁹⁰ Abu Dawood: Silsilah Ahadees us Saheeha: H331

³⁹¹ Muslim: Kitab ul Libaas: Baab Karaaha Qilaada al Watr

³⁹² Silsilah Ahadees us Saheeha by Albani: H1065

³⁹³ Saheeh Sunan Tirmizi: by Albani H1241

³⁹⁴ Muslim: Kitab ul Imaan

Mas-ala 111 Riya Aur Dikhawa Shirk Hai

Hazrat Abu Sayeed رضي الله عنه kehte hain ke ham log Maseeh Dajjal ka zikar kar rahe the ke, itne mein Rasool Allah ﷺ tashreef laae aur Aap ﷺ ne irshad farmaya: Kya main tumhe aisee baat na bataau'n jiska mujhe tumhare baare mein maseeh dajjal se bhi ziyaada dar hai?

Hamne arz kiya: Kyou'n nahi (zaroor batlaaiye)

Aap ﷺ ne farmaya: shirk khafi (aur wo ye hai ke) ek aadmi namaz ke liye khada hota hai aur sirf is liye umda namaz padhta hai ke ise koi (doosra shakhs) dekh raha hai. ³⁹⁵

Mas-ala 112 Tark e Namaz Shirk Aur Kufr Hai

Hazrat Jabir رضي الله عنه se riwayat hai ke maine Rasool Allah ﷺ ko farmate suna hai: Kufr o Shirk aur andey ke darmiyan tark e namaz (ka farq) hai. ³⁹⁶

Mas-ala 113 Ghaib Ka Haal Maloom Karne Ke Liye Kisi Ko Hath Dikhana Shirk Hai

Hazrat Safiyah رضي الله عنها, Rasool Allah ﷺ ki kisi zauja se riwayat karti hain ke Aap ﷺ ne farmaya: Jo shakhs najoomi ke paas jaae aur isse (mustaqbil ke baare mein) koi baat daryaaft kare to iski 40 roz ki namaz qubool nahi hoti. ³⁹⁷

Mas-ala 114 Sitaaro'n Ki Taaseer Par Yaqeen Rakhna Shirk Hai

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Nahi naazil farmaai Allah Ta'ala ne barkat (barish) asmaan se magar logo'n mein se baaz ne subha ko iska inkaar kiya. Halaa'nke barish Allah Ta'ala hi barsaata hai, lekin unkaar karne waale kehte hain ke falaa'n falaa'n tare ki wajah se barish hui. ³⁹⁸

Mas-ala 115 Ambiya Auliya Aur Solaha Se Aqeedat Mein Ghuloo Karna Shirk Hai

Hazrat Umar رضي الله عنه kehte hain ke maine Rasool Allah ﷺ ko farmate hue suna hai ke: Meri taareef mein is tarha mubaalagha na karo, jis tarha isaa'iyon ne Hazrat Isa عليه السلام ke baare mein mubalagha kiya, beshak main ek banda hu'n. Lehaaza mujhe Allah Ta'ala ka banda aur uska rasool hi kaho. ³⁹⁹

³⁹⁵ Saheeh Sunan Ibne Majah H3389

³⁹⁶ Muslim: Kitab ul Imaan

³⁹⁷ Muslim: Kitab us Salah

³⁹⁸ Muslim: Kitab ul Imaan

³⁹⁹ Bukhari: Kitab ul Ambiya

Al Ahadees ud Dhaefatu wal Mauzooa'ah - Zaeef Aur Mauzoo Ahadees

1. Main ek makhfi khazaana tha, maine chaahe ke pehchaana jaau'n, chunache maine makhloq ko paeda kiya

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Silsila Ahadees us Zaeefa H66

2. Jisne apne aapko pehchaana isne apne rabko pehchaana

Wazaahat: Ye hadees be buniyad hai, tafseel ke liye mulaheza ho Silsila Ahadees us Zaeefa V1 H66

3. Rasool Allah ﷺ ne irshad farmaya: Jisne mujhe pehchaana isne apne khuda ko pehchaana aur jisne mujhe dekha iske khuda ko dekha.⁴⁰⁰

Wazaahat: Ye hadees mauzoo hai, mulaheza Shareeat o Tareeqat P467

4. Allah Ta'ala irshad farmate hai: Maine Muhammad ﷺ ko apne cehre ke noor se paeda kiya hai aur chere se muraad zaat e muqaddas (yaane Allah Ta'ala) hai.⁴⁰¹

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Shareeat o Tareeqat P463

5. Rasool Allah ﷺ ne farmaya: Aye Jabir Allah Ta'ala ne sabse pehle apne roor se tere Nabi ka noor paeda kiya.

Wazaahat: Ye hadees be asal hai, mulaheza ho Seerat un Nabi by Syed Sulaiman Nadvi V3 P737

6. Rasool Allah ﷺ ne farmaya: Allah Ta'ala ne mujhe apne noor se paeda farmaya aur Abu Bakar ko mere noor se aur Umar ko Abu Bakar ke noor se aur meri ummat ko Umar ke noor se paeda farmaya aur Hazrat Umar tamaam jannatiyo'n ke chiraag hain.

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Meezaan ul Etedaal by Imam Zahabi V1 P166

7. Mere paas Jibraeel aae, kaha Allah Ta'ala farmata hai agar tum (Muhammad ﷺ) na hote to Jannat o Dozakh paeda na karta

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Al Asaar al Marfooa'a fil-akhbaar al Mauzooa P44

8. Aye Muhammad ﷺ! Agar tum na hote to main duniya paeda na karta

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Al Mauzooaat by Ibn Jauzi V1 P289

9. Aye Muhammad ﷺ! Agar tum na hote to main kaaenaat paeda na karta

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Silsila Ahadees us Zaeefa by Albani V1 H282

10. Allah Ta'ala ka irshad hai: Aye Muhammad ﷺ! tu main aur main tu hai

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Shariyat o Tareeqat P463

11. Rasool Allah ﷺ ne Sahaba Ikram رضي الله عنهم se sawal kiya: Imaan laane ke mumle mein tumhare nazdeek kaunsi makhloq sabse acchi hai?

Inho ne arz kiya: Farishte

Aap ﷺ ne farmaya: Wo imaan kyou'n na laae'n jabke wo apne Rabb e Azwojal ke paas hain.

Sahaba رضي الله عنهم ne arz kiya: to phir Ambiya

Aap ﷺ ne irshad farmaya: Wo imaan kyou'n na laae'n, halaa'nke in par to wahee naazil hoti hai.

⁴⁰⁰ Riyaz us Saalekeen P72

⁴⁰¹ Riyaz us Saalekeen P90

Sahaba رضي الله عنهم ne arz kiya: phir ham.

Aap ﷺ ne irshad farmaya: aakhir tum imaan kyou'n na laao, jabke main khud tumhare darmiyan maujood hu'n. Raavi ne kaha tab Aap ﷺ ne irshad farmaya: Suno! Imaan laane ke muamle mein sabse acche wo log hain, jo tumse baad mein aae'nge wo (sirf) saheefo'n mein tehreer padh kar imaan laae'nge

Wazaahat: Ye hadees zaef hai, tafseel ke liye mulaheza ho Silsila Ahadees us Zaeef V2 H647

12. Hazrat Umar bin Khattab رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate suna hai: jis tarha shirk ki maujoodgi mein koi nek amal nafa bakhsh nahi ho sakta, isi tarha imaan ki maujoodgi mein koi bura amal nuqsan nahi de sakta.

Wazaahat: Ye hadees be buniyad hai, tafseel ke liye mulaheza ho, Al Mauzuaat V1

13. Jisne kaha ke imaan ghat-ta aur badhta hai wo Allah Ta'ala ke hukum se nikal gaya aur jisne kaha main momin hu'n iska Islam mein koi hissa nahi

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Al Fawaaed al Majmua H1294

14. Imaan gadey hue pahaad ki tarah dil mein jamaa rehta hai, iski ziyaadati ya kami (par imaan rakhna) kufr hai.

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Silsila Ahadees us Zaeefa V1 H464

15. Imaan ke 2 hisse hain, nisf sabar aur nisf shukar

Wazaahat: Ye hadees zaef hai, mulaheza ho Silsila Ahadees us Zaeefa H625

16. Watan ki mohabbat imaan ka hissa hai.

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Silsila Ahadees us Zaeefa V1 H36

17. Soof (oon) ka libaas zaroor pehno, isse apne dilo'n mein imaan ki saheeh lazaat mehsoos karoge

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Silsila Ahadees us Zaeefa V1 H90

18. Allah Ta'ala irshad farmata hai: Mere Auliya meri quba mein hain, jinhe mere siwa koi nahi jaanta

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Shariyat o Tareeqat P466

19. Allah Ta'ala irshad farmata hai, Suno! Beshak auliyaAllah, Rahman ke shaagird hain.

Wazaahat: Ye hadees mauzoo hai, mulaheza ho Shariyat o Tareeqat P466

20. Meri ummat mein 30 abdaal ho'nge, unhi ki wajah se zameen qaaem rahegi, unhi ki wajah se tum par bearish barsegi aur unhi ki wajah se tum madad kiye jaaoge.

Wazaahat: Ye hadees zaef hai, mulaheza ho Al Jaame al Sagheer by Albani H2267

Hamaari Daawat Ye Hai Ke!

1. Rasool Allah ﷺ ne ummar ko jis baat ka hukum diya hai, ya jisey khud kiya hai, ya jisey karne ki ijaazat di hai. Ise min o a'an isi tarha keejiye aur jis baat se Aap ﷺ ne mana kiya hai isse ruk jaaen. Irshad e Baari Ta'ala hai: Jo Kuch Rasool Tumhe De De'n Wo Lelo Aur Jis Cheez Se Mana Kare'n Isse Ruk Jaao.⁴⁰²
2. Rasool Allah ﷺ ne deen ke muaamle mein jo kaam saari hayaat e taiyyaba mein nahi kiya, wo kaam apni marzi se karke Rasool Allah ﷺ se aagey badhne ki jasaarat na keejiye. Irshad e Baari Ta'ala hai: Aye Logo, Jo Imaan Laae Ho! Allah Aur Uske Rasool Se Aagey Na Badho.⁴⁰³
3. Rasool Allah ﷺ ki ataa-at aur itteba ke muqaable mein kisi doosre ki ataa-at aur itteba karke apne amaal barbaad na keejiye. Irshad e Baari Ta'ala hai: Aye Logo'n Jo Imaan Laae Ho! Allah Ki Ataa-at Karo, Rasool Ki Ataa-at Karo Aur (kisi doosre ki ataa-at karke) Apne Amaal Barbaad Na Karo.⁴⁰⁴

Author of the Book: **Muhammad Iqbal Kailani**

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Transliterator's Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Lughaat (latest edition)*. If you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

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Dua-go,

Rehan bin Saleem Syed Barey

16th Rajab 1438 – 13th April 2017

Ar Riyadh, Saudi Arabia

⁴⁰² Surah Hashar: 07

⁴⁰³ Surah Hujaraat: 1 Surah Muhammad: 33

⁴⁰⁴ Surah Muhammad: 33